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THE
RÁJÁVALIYA:

OR.

A HISTORICAL NARRATIVE OF
SINHALESE KINGS

FROM

VIJAYA TO VIMALA DHARMA SURYA II.

TO WHICH ARE ADDED

A GLOSSARY AND A LIST OF SOVEREIGNS.

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36833

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PREFACE.



HE word "*Rājāvaliya*" means literally "line of kings." The Sinhalese chronicle so styled professes to contain a historical narrative of events which occurred during the successive reigns of sovereigns who ruled in the Island of Ceylon until near the end of the 17th century. As a historical work, the *Rājāvaliya* is usually ranked next to the *Mahāwansa* in importance.

There is no internal evidence to fix the date or authorship of this work. The fact that in some places the compiler writes as a Buddhist, whilst elsewhere he uses phraseology natural to a Christian, added to a marked diversity of style, warrants the inference that it is the compilation of more than one hand.

That the authors possessed little grammatical knowledge of Sinhalese is patent from numerous solecisms and orthographical errors calculated to reflect upon their scholarship. These defects make the meaning of certain passages obscure and doubtful, and render the settlement of the text as a whole extremely difficult, and of parts well nigh impossible.

Of several *ola* manuscripts procured for the purpose of collation, two only can be credited with being generally intelligible and free from material errors. To this difficulty in procuring reliable manuscripts is probably due the fact that no native scholar has hitherto ventured to attempt a recension of the corrupt text of the *Rājāvaliya*. No manuscript could be secured at the best-stocked Temple Libraries : those obtained came from the possession of private parties.

The revision of the text undertaken in the face of such disadvantages cannot but be more or less tentative, and far from final.

Certain constructions of sentences, verbal terminations, and case inflexions in the Sinhalese text have been allowed to stand unchanged, wherever they did not interfere with a right understanding of the sense intended to be conveyed and were justified by colloquial usage. The Editor has, however, taken upon himself to prune a few redundant expressions, and to replace by euphemisms occasional words and phrases too coarse for the sensitive taste of the present day.

As regards the narrative itself, it is noticeable that no reference is made to the sovereigns *Kiṇihirideḷiyá*, *Kuḍá Abá*, *Sinhavalli*, *Elunná*, *Saṇḍamuhunu*, *Yasasiḷu*, *Subabalatá*, and *Wēḥep*, who, according to the *Maháwaṇsa*, *Rájaratná-kara*, *Nikáya-saṅgraha*, &c., reigned after *Aḍageṃuṇu*. The omission has been supplied by inserting an extract from the *Wanni Rájávaliya*.

The passage which describes Prince Vijaya's oath to *Kuvéni* is most confused—no two manuscripts agreeing in the phraseology.

Further, the manuscripts differ as regards the date when *Chóranága* reigned. Some state that his death occurred in the 623rd year of the Buddhist era, which corresponds with 80 A.D.; whilst it would appear from others that he reigned between 62 and 51 B.C.

There is also some uncertainty as to the names of the twelve poets who are said to have flourished in the reign of King *Akbó*. This is attributable to the practice of writing the nomenclature of persons, places, &c., in Sinhalese without capital letters.

Again, this chronicle records nothing about King *Bósat Vijayabáhu* and other kings who, according to the histories

just mentioned, reigned at Połonnaruwa, Yápw, Kurunégala, and Gampola during the period which intervened between the death of Paṇḍita Parákrama Báhu of Dambadeniya and the reign of Bhuvanéka Báhu of Gampola, the contemporary of Alakésvara or Alagakkónára who resided at Rayigama.

Vijayabáhu VI., the father of Parákrama Báhu VI., is said to have been taken captive and carried to China in 1958 A.B., whilst the date of the installation of his son as king is placed at 1944 A.B. There is obviously a chronological error here. One manuscript fixes the date of the coronation at 1973 A.B.

In some manuscripts the arrival of a Portuguese vessel in the Colombo Harbour for the first time is said to have occurred as late as the year 1522 A.D. ; but others give no date whatever.

Explanations of a certain number of words used in the translation have been given in a glossary as likely to help the ordinary reader.

There is also added a list of sovereigns from Vijaya to Vimala Dharma Súrya II., with the length of their reigns, according to the *Rájávaliya*.

The Editor is bold enough to hope that this revised version of the *Rájávaliya* which is now offered to those interested in Ceylon history, and desirous of learning fuller details than can be gleaned from the *Maháwaṇsa*, will supply a want long felt ; and that, despite its many imperfections, it will facilitate the labours of any scholars who may at some future time, with more ample means at hand, assay the task of bringing out a better edition.

In conclusion, I desire to record my very great obligation to Mr. H. C. P. BELL, C.C.S., the Archæological Commissioner. Besides readily sparing me the loan of his own manuscripts of the text, Mr. Bell has most unselfishly devoted many

hours to the tedious task of carefully revising my translation, with the disinterested view of enabling me to issue this Sinhalese chronicle in an English dress worthy of the original.

I have also to tender my sincere thanks to the under-mentioned gentlemen who kindly helped me by lending their manuscripts of the *Rājāvaliya*, viz., Messrs. ALPHENS PERERA, of Panágoḍa ; ELIAS PERERA, of Unawaṭuna, Colombo ; Mr. D. C. KURUPPU, of Pánáduré ; Mr. D. D. PERERA, of Huduhumpola, Kandy ; and to WĒLIWIṬIYĒ DHAMMARATANA TERUNNÁNSE, of Galle.

B. GUÑASÉKARA.

Colombo, August, 1900.

ERRATA.

Page vi, line 7 from top, *for* " Alphens " *read* " Alpheus "

Page vi, line 9 from top, *for* " Pánáduré " *read* " Pánaduré "

Page 47, para 3, *for* " or king (1) Vannësinambapa (2) Sínanambapa " *read* " or king Vannësinambapa or Sínanambapa "

Page 93, line 8 from bottom, *for* " well-effected " *read* " well-affected "

GLOSSARY.

PAGE

1 ...	<i>Kōti</i>	... Plural form of <i>kōṭiya</i> , a numeral equal to 10 million.
	<i>Yodun</i>	... Plural form of <i>yoduna</i> , a measure of distance generally reckoned as 16 miles ; some make it equal to 12 miles.
2 ...	<i>Pōya</i>	... Quarter of the moon observed as sacred by the Buddhists.
	<i>Gaw</i>	... Plural form of <i>gawwa</i> , a measure of length equal to a fourth part of a <i>yoduna</i> .
	<i>Sal</i>	... Tree, commonly called <i>hal</i> , <i>Vateria acuminata</i> (<i>Vateria Indica</i> , Lin.).
4 ...	<i>Kalpa</i>	... A vast period of time : there are three, viz., <i>mahā kalpa</i> , <i>asaṅkha-kalpa</i> , and <i>antaḥ-kalpa</i> .
	<i>Asaṅkha</i>	... The highest of the numerals, equal to 1 followed by 140 ciphers.
	<i>Nivan</i>	... Annihilation of human passion ; annihilation of being ; extinction.
	<i>Sammata</i>	... Approved, chosen ; <i>Mahā Sammata</i> , the Great Elect, the traditional name of the first king.
	<i>Sat rumān</i>	... (1) The seven treasures of a Chakravarti or universal emperor, viz., the magical wheel, the elephant, the horse, the gem, the empress, the retinue, the crown prince ; (2) the seven precious minerals, viz., gold, silver, pearls, gems, cat's-eye, diamond, coral.
5 ...	<i>Lacs</i>	... A lac is a numeral equal to 100,000.
8 ...	<i>Kap ruk</i>	... Plural of <i>kup ruka</i> , a wish-conferring tree.
9 ...	<i>Chowri</i>	... Fan made from the bushy tail of the <i>yak</i> , used to fan kings or great men.
	<i>Ala</i>	... Edible roots, yams.
10 ...	<i>Pansaḷa</i>	... Residence of a Buddhist monk, literally, leaf (<i>pan</i>) hall or house (<i>sal</i>) ; in reference to the primitive dwellings of Buddhist monks who once lived as ascetics in woods and jungles.
	<i>Kapila-wastu-pura</i>	The city (<i>pura</i>) on the site (<i>wastu</i>) pointed out by Kapila.
11 ...	<i>Sākya</i>	... Able, powerful ; name of a family or tribe.
	<i>Koḷom</i>	... A tree, <i>Nauclea kadamba</i> ; more commonly known in Siphalese as <i>bakmi</i> .
17 ...	<i>Baṇa</i>	... The word of Buddha, the sacred writings of Buddha.

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- 17 ... *Mahari bó* ... The *bó* tree called *Mahari* (*Albizzia Lebbeck*). The term "*bó*," which usually means *Ficus religiosa*, is applied to any tree at which a Buddha attains Buddhahood. *Mahari* is the classical name of the Sinhalese *márá*, a well-known timber tree.
- Udumbara bó* ... *Ficus glomerata*.
- Nigródha bó* ... The banyan tree (*Ficus bengalensis*); the colloquial form is *nuga*.
- 23 ... *Pitakas* ... Baskets; metaphorically, the books containing the word of Buddha.
- Rahat* ... A Buddhist saint—one who has so far subdued his passions as to be freed from further transmigration.
- Sarana* ... Protection, that which protects—applied to Buddha, his law, and the Buddhist clergy as sources of protection to those who take refuge in them, and commonly called *Tissarana*, *Tunsarana* = the three-fold refuge.
- 25 ... *Pirit* ... Protection—certain Buddhist formulas recited to protect from evil. Supposed to be efficacious in expelling demons and curing sickness.
- 29 ... *Kadol* ... Leafy mangrove (*Rhizophora mucronata*).
- 32 ... *Masu* ... Plural of *masa*, a coin in value about 8 pence.
- 34 ... *Tusitapura* ... One of the six heavens or regions of the gods.
- 39 ... *Isba* ... A measure of distance equal to 140 cubits.
- 45 ... *Bemini-sáya* ... The Brahmin woman's famine, *i.e.*, famine which took place as a result of the imprecation of vengeance by a Brahmin woman whose innocent husband was murdered by a king with a view to secure illicit intercourse with her. The word is more commonly found written *Beninitisáya* = *Bemini-it-sáya*, meaning "famine called for (or wished) by the Brahmin woman"
- 45 ... *Mukaretti* ... Secretary, writer.
- 46 ... *Simidda* ... A thin variety of oleander (*idda*).
- Bolidda* ... A thick variety of *idda*.
- Hó-pálu* ... *Jonesia Asoka*.
- Wetuké* ... Screw-pine. (*Pandanus odoratissimus*.)
- Dinuké* ... *Pandanus humilis*.
- Désaman* ... Jasmin.
- 46 ... *Sapu* ... Champac. (*Michelia champaca*.)
- Ná* ... Iron-wood tree. (*Mesua ferrea*.)
- Tulábháradánu* ... Alms in weight equal to the weight of the giver.
- Mahá-dána* ... The great *dánu*, almsgiving to an unusually large number of persons.
- 49 ... *Kiripalu* ... *Buchanania latifolia*.
- 50 ... *Bak* ... Offerings to propitiate offended deities, malignant planets, evil demons, &c.
- Má vi* ... A variety of paddy.
- Hál-méssan* ... A small fish like white bait.
- 53 ... *Kihiri* ... *Acacia* or *Mimosa catechu*.
- 54 ... *Granthas* ... A *grantha* is a stanza consisting of 32 syllables.

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- 56 ... *Sūtras* ... Religious discourses addressed by Buddha to the laity.
- 60 ... *Peṇas* ... A peṇa is equal to 24 minutes.
- 63 ... *Sakruvāna* ... The magic wheel of a universal emperor.
- 64 ... *Umaṇḍā* ... The Buddha's birth story relating to the *umaga*, or underground passage made by *Mahaushadha* *Pandita*.
- Kaṭhina dāna* ... Gift (to Buddhist monks) of yellow robes, prepared in one day.
- 67 ... *Patuṇḍa* ... Kind of creeper used for flogging.
- 72 ... *Paṇam* ... Plural form of *paṇama*, in value 6 cents.
- 75 ... *Patabhāṇḍa* ... A titled officer or headman.
- 80 ... *Propandāra* ... Proponent.
- 87 ... *Durutu* ... January-February.
- 88 ... *Hēvāgam* ... Service villages.
- 88 ... *Hēvākam* ... Military service.
- 88 ... *Mōdara* ... Mouth of the river (Kelani).
- 91 ... *Adirippu Pal iya* ... Term applied to Wolfendahl church, Colombo.
- Santum Piṭṭiya* ... Gintupiti street, Colombo.
- 96 ... *Kokkanama* ... The wallet of a fakir.
- 98 ... *Parangis* ... The Portuguese.
- 99 ... *Édanda* ... A narrow footbridge over a stream, usually a single log with, occasionally, a hand-rail.
- 102... *Jagadurū* ... Customs officer or collector. From the context would seem to mean here "the Government."

**SOVEREIGNS OF CEYLON from Vijaya to Vimala
Dharma Súrya II.**

Name.	Reign.			Name.	Reign.		
	Y.	M.	D.		Y.	M.	D.
Vijaya ...	38	0	0	Vijayīndu ...	6	0	0
Upatissa (regent) ...	—			Saṅghatissa ...	4	0	0
Paṇḍuvasdev ...	32	0	0	Siri Saṅgabó ...	2	0	0
Abhaya ...	22	0	0	Golu Abá ...	13	0	0
Paṇḍukábhaya I. ...	30	0	0	Kalakandetu ...	10	0	0
Paṇḍukábhaya II. ...	70	0	0	Maháséna ...	24	0	0
Gaṇatissa ...	40	0	0	Kitsirimévan ...	28	0	0
Mutatissa ...	60	0	0	Deṭutis ...	10	0	0
Devenipétissa ...	40	0	0	Bujas ...	80	0	0
Máná (Mahánága) ...	Not specified			Upatissa II. ...	42	0	0
Yatálatisa ...	do.			Mahánáma ...	20	0	0
Góthábhaya ...	do.			Sengot ...	0	0	1
Kávantisia ...	do.			Chhattagáhaka ...	1	0	0
Keḷanitisia ...	do.			Mitsen or Karalsorá ...	6	0	0
Suratissa ...	10	0	0	Seven Tamils ...	27	0	0
Upatissa ...	10	0	0	Dásenkēliya ...	18	0	0
Uttiya ...	—			Kasubu ...	18	0	0
Two usurpers ...	22	0	0	Mugalan ...	18	0	0
Aséla ...	10	0	0	Kumáradásen ...	9	0	0
Elála ...	44	0	0	Kirti Séna ...	9	0	0
Dutugemuṇu ...	24	0	0	Meḍisiv ...	25	0	0
Scēṭtissa ...	37	0	0	Leṃaṇi Upatissa ...	1	10	0
Tulná ...	1	8	0	Leṃaṇi Akbó ...	13	0	0
Leṃaṇitissa ...	39	0	0	Dápulusen ...	0	6	0
Vaḷagambáhu ...	12	5	0	Dálanugalan ...	20	0	0
Mahadeḷiyá Tissa ...	50	0	0	Kuḷá Kitsirimévan ...	19	0	0
Chóranága ...	12	0	0	Senevi Máná ...	3	0	0
Kuḷátissa ...	3	0	0	Leṃaṇi Sīṇha ...	9	0	0
The Queen of Kuḷá-tissa ...	3	4	0	Akbó ...	30	0	0
Makalantissa ...	22	0	0	Kuḷá Akbó ...	10	0	0
Bhātiya ...	18	0	0	Saṅghatissa II. ...	0	2	0
Mahadeḷiyá ...	12	0	0	Meḍi Bó Mugalan ...	6	0	0
Adagemuṇu ...	9	0	0	Asiggáhaka ...	9	0	0
(Names of seven kings omitted.)				Siri Saṅgabó ...	16	0	0
Vannēsīnambapa ...	3	0	0	Leṃaṇi Kaṭusára Deṭa-tis ...	0	5	0
Gajabá ...	24	0	0	Siri Saṅgabó ...	Not specified		
Mahalu Máná ...	6	0	0	Leṃaṇi Dálapatissa ...	12	0	0
Bhátīyatissa ...	24	0	0	Pesulu Kasubu ...	9	0	0
Kuḷáná ...	20	0	0	Dápuḷu ...	10	0	0
Vératissa ...	22	0	0	Leṃaṇi Dálapatissa ...	9	0	0
Abá Sen ...	2	0	0	Siri Saṅgabó ...	16	0	0
Siri Ná ...	2	0	0	Walpiṭivesidat ...	10	0	0

Name.	Reign. Y. M. D.	Name.	Reign. Y. M. D.
Huṇannaru Riyandaḷa	0 6 0	Lilāvati ...	3 0 0
Mahalépanó ...	35 0 0	Sáhasamalla ...	9 0 0
Akbó ...	6 0 0	Kalyāṇavatī ...	6 0 0
Kasubu ...	7 0 0	Dharmásóka ...	6 0 0
Midelpaná ...	3 0 0	Eniyañga ...	0 0 15
Akbó ...	40 0 0	Lilāvati ...	1 0 0
Kudá Akbó ...	6 0 0	Lókeswara ...	0 5 0
Salamevan Mihiñdu ...	20 0 0	Lilāvati ...	0 4 0
Udá ...	5 0 0	Parákrama Pāñḍi ...	3 0 0
Heligeravil Iskeḷó Mihiñdu ...	7 0 0	King of Káliṅga (Mágha) ...	19 0 0
Akbó ...	11 0 0	Vijaya Báhu Manu	
Dápulu ...	12 0 0	Raja ...	24 0 0
Mugayin Sen ...	35 0 0	Parákramabáhu ...	32 0 0
Udá ...	40 0 0	Vijayabáhu ...	Not specified
Kasubu ...	6 0 0	Alakēṣvara ...	do.
Dápulu ...	0 7 0	Parákrama Báhu ...	52 0 0
Kudá Dápulu ...	12 0 0	Vira Parákrama Báhu	—
Udá ...	8 0 0	Sénánáyaka Sapumal	
Sen ...	3 0 0	alias Śrī Bhuvaneka	
Udá ...	3 0 0	Báhu ...	7 0 0
Sen ...	9 0 0	Pandita Parákrama	
Sen ...	3 0 0	Báhu ...	—
Midel-salá ...	12 0 0	Vira Parákrama Báhu	20 0 0
Salamevan ...	—	Dharma Parákrama	
Senevi ...	10 0 0	Báhu ...	22 0 0
Mihiñdu ...	48 0 0	Sakalakalá Walla of	
Vikrama Báhu ...	12 0 0	Uḍugampola ...	—
Mahalé ...	3 0 0	Taniya Walla of Má-	
Vikrama Pañḍita ...	3 0 0	dampe ...	—
Jagatpála ...	1 0 0	Vijaya Báhu ...	Not specified
Parákrama Pāñḍi ...	6 0 0	Bhuvaneka Báhu ...	—
Mahalu Vijaya Báhu ...	80 0 0	Máyádunné ...	—
Vijaya Báhu ...	3 0 0	Dharmapála ...	—
Vikrama Báhu ...	28 0 0	Rája Siṅha I. ...	Not specified
Parákrama Báhu ...	32 0 0	Rája Súrya ...	—
Vijaya Báhu ...	—	Konappu Baṇḍára	
Kilinkesdá ...	0 0 5	alias Vimala Dharma	
Kírti Niṣṣaṅka ...	9 0 0	Súrya I. ...	—
Virabáhu ...	—	Senarat ...	25 0 0
Vikrama Báhu ...	0 3 0	Rája Siṅha II. ...	Not specified
Chóḷagaṅga ...	—	Vimaladharmasúrya II. ...	—

THE RÁJÁVALIYA.

AMONGST infinite and immense worlds there are 100,000 *kóti* of chief worlds; amongst these are 10,000 chiefter worlds; of these this blessed world is the chiefest. Round about this world is a rocky rampart 3,610,350 *yodun* [in extent]; and in the centre stands Maha Mera resting on Trikuṭa, which is 30,000 *yodun* in height. Maha Mera itself is 168,000 *yodun* in height and 10,000 *yodun* in circumference. On the summit of Maha Mera is the residence of Śakra; below it the world of the Asuras. Outside Trikuṭa and around [Maha] Mera lies the world of the Nágas. Surrounding [Maha] Mera are the seven Kula rocks, the height of the second being half of the first, and so on less by half, one after the other in order.

[On the four sides of] Maha Mera [are the four continents], viz., on the east Púrva Vidéha, which is 8,000 *yodun* in extent, and is surrounded by 500 islands; on the south Jambudvīpa, which is 10,000 *yodun* in extent, and has 500 islands around it; Aparagóyána on the west, 7,000 *yodun* in extent, and surrounded by 500 islands; and Uturukuru Divayina on the north, 8,000 *yodun* in extent, with 500 islands round it.

Amongst these four continents, Jambudvīpa is the chief. It covers in land and water 10,000 *yodun*, out of which 4,000 are occupied by the sea: 3,000 *yodun* of the remaining 6,000 are taken up by [the Great Mount] Himálaya, around which are 84,000 rocks; each of these is 500 *yodun* in height. There is on Himálaya the lake Anótatta, into

which flows the water of 500 rivers rising from Himálaya Mount. The lake is surrounded by five great Rocks, in circumference 50 *yodun* and in height 200, beetling and overshadowing the lake. Anótatta lake is 50 *yodun* in length, in breadth, and in depth: six [other] lakes and four great rivers lie round it. One embouchure of the lake is like the mouth of a lion; one like that of an elephant; one like that of a horse; and one like the mouth of a bull. The four great rivers flow through the midst of Dambadiva. Rivers flow through the sea-board of Soḷi by the power of great sages.

On Himálaya are the Rocks Sudarṣana, Chitrakúṭa, Kálakúṭa, Gandhamádana, and Kailása. There are found three caves—Ran-lena (gold cave), Anagi-miṇi-lena (priceless-gem-cave), [and] Ridí-lena (silver cave).

Five hundred palaces wherein Pasé Budus reside, and palaces of the Gandharva gods, have sprang up on Himálaya. Each *póya* day preaching to the god-chief on Kailása, and imparting merit, they reside in the said palaces. Thus is Dambadiva a field of merit, and superior to the six divine worlds and the Brahma worlds.

Bódhimaṇḍala is the capital of Maddhyadéśa. On the eastern side of Bódhimaṇḍala at a distance of 600 *gaw* lies a town called Kajangala;¹ to the east of the said town stands a huge *sal* tree. On the south-east of Bódhimaṇḍala is the river Salalavatí: on the south lies the town Svétakarniká at a distance of 500 *gaw*: on the west at a distance of 600 *gaw* lies the Brahmin village Thúna: on the north stands the Rock Uṣíradhvaja at a distance of 500 *gaw*. The distance from the aforesaid *sal* tree on the east to the Brahmin village is 1,200 *gaw*; and it is 1,000 *gaw* from the said Svétakarniká on the south to the said rock Uṣíradhvaja on the north. Thus is Bódhimaṇḍala 300 *yodun* in length, 250 *yodun* in breadth, and 900 *yodun* in circuit.

On the east side of Bódhimaṇḍala are situated these seven

¹ Bhujaṅga-málaka.

cities :—Hastipura, Mátan̄ga, Savíra, Sauráshtra, Puṇḍarika Kaliṅgu, and Ruvanákara.

On the south-east side of Bódhimaṇḍala are situated these six cities :—Sev̄et, Jayaturá, Ságala, Kusávati, Rajagaha, and Miyulu, which lie in the direction of the Salalavatí river.

On the south side of Bódhimaṇḍala are situated these seven cities :—Arisht̄apura, Kulasawunga, Ayódhyápura, Īṇḍipatanuvara, Kururāṭa, Baraṇ̄esnuvara, and Kimbulwatpura.

On the west side of Bódhimaṇḍala are situated these seven cities :—Siṅhabáhu nuvara, Ariṭṭhapura, Wisálá mahanuvara, Kosambé nuvara, Peḷalup nuvara, Karṇnagaṇḍa nuvara, and Dantapura. They lie in the direction of the Brahmin village Thúna.

On the north side of Bódhimaṇḍala are situated these eight principal cities :—Uttarapañchála, Rójaga, Wasáwassa, Taksalá, Kusinára, Tāmraparṇṇi, Gaṇḍa, and Gandhára.

Let it be noted that the above-mentioned thirty-five great cities are the birth-places of the Supreme Buddhas, Chakravarti monarchs, opulent noblemen, powerful gods, the eighty great disciples, and the Pasé Budus.

The following are the countries of those who profess cults other than Buddhism, namely, Baṅgála, Aramaṇa, Waṅgu, Koṅgana, Kannádi, Sindhu, Oraṅgala, Nerapál, Gurjara, Tíṅgura, Dóluwara, Sabara, Vaḍiga, Vírakulí, Kalyána, Puraṇa, Vegu, Karṇáṭa, Laláṭa, Pallara, Bhíra, Káka, Karṇa, Chúḍa, Málava, Malayúra,¹ Paṇḍara, Chína, Mahá-Chína, Kásmíra, Yónaka, Bamburudésaya, Pratikála, Spañña, Al-mañña, Naliyána,² Pelvakka,³ Róme, Noramána, Oramána, Páñdi-raṭa, and Solí-raṭa.

“Of the (would-be) Buddhas who had accomplished the probationary courses with a view to become Buddhas in this kalpa, Kakusaṇḍa first became Buddha ; Kónágamana, secondly ; Káśyapa, thirdly ; Gautama, fourthly ; and Maitri will become Buddha, fifthly. The whole period covering these events is called Mahá Bhadra-kalpa.”

¹ Mayúra.

² Taliyana.

³ Velvakkáraya.

Be it known that there is a *kalpa* called Antaḥ-kalpa ; to wit, the period intervening between the time when man's age increases gradually from ten years to an *asaṅkhyā*, and the time when, in consequence of sin, it decreases to ten years and men die from sickness and other causes.

Mahá Sammata was the king who first reigned in the world from the Bamba-upata to the Antaḥ-kalpa.

In the first Antaḥ-kalpa the sun-god illumined the world, having appeared to give light to sentient beings in the four continents who sat in darkness, to enable the five omniscients to become Buddhas in this *kalpa*, and to confer the happiness of *Nivāṇa* on those who suffer torment in hell. The meritorious prince, born on the day when the sun began to lighten the world, having been elected by the *sammata* of all men who had being since the Bamba-upata, reigned under the designation of Mahá Sammata. This king possessed a radiance like unto a multitude of solar rays. He possessed the supernatural power of sitting cross-legged in the air and exercising rule over the people. The fragrance of sandal exuded from every part of his body ; when he spake the scent of lilies escaped from his mouth to the distance *yodun*. Four Siddhas and Vidyáharas kept guard over the king on four sides, each girt with a sword. That king, possessed of such supernatural powers, reigned an *asaṅkhyā* of years free from the infirmities of old age. In his time every being lived an *asaṅkhyā* of years ; and then it was that the beasts took the lion for their king, the feathered tribes the *hansa* to be theirs, and the fishes of the sea *ánanda* for theirs.

Rója, son of king Mahá Sammata, reigned an *asaṅkhyā* of years ; his son Vararója reigned an *asaṅkhyā* : his son Kalyána reigned an *asaṅkhyā* : his son Varakalyána reigned an *asaṅkhyā* : his son Upāsatha reigned an *asaṅkhyā*. His son Mahá Mandhātu was a Chakravarti king who commanded respect by his strict laws. He caused the *sat ruvaṇa* to fall like rain, and to be collected into a heap of 30 *yodun* in

circumference. That king, having thus enjoyed happiness in the human world for a long time, ascended to the divine world with the same body, experienced divine happiness for 129 *kóti* and 60 *lacs* of years (a period equal to the ages of thirty-six Śakras); then re-descended to this human world with the same body and reigned for an *asaṅkhya* of years altogether. His son Vara Mandhātu reigned an *asaṅkhya* of years. When he wished to please his ministers by bestowing upon them gifts he stamped the ground, in such fashion that whatever wealth he desired accrued lavishly. His son Chara reigned an *asaṅkhya* of years: his son Upachara reigned an *asaṅkhya*: his son Chétiya also reigned an *asaṅkhya*. This king Chétiya, desiring to appoint the Brahmin Kórakalá, who had been his schoolmate, to the office of Prime Minister, declared falsely that Kapila, the Prime Minister at that time, and eldest brother of the said Brahmin, was younger, and announced his intention by beat of tom-tom in the city. The inhabitants of the kingdom having heard it, assembled, saying, "We shall see to-day whether a lie is white, or black, or red, or blue." Then the king, despite all efforts of the sage Kapila to prevent it, uttered the first lie born in the world: immediately the great earth swallowed him up, and he went to Avíchi hell by reason of his unjust partiality.

The king who thus introduced [the practice of] lying had five sons. One of them, in accordance with the instructions of the sage Kapila, built the city Hastipura on the east of Baraṇas and resided there; one built the city Aṣwapura on the south and resided there; one built the city Sīghapura on the west and resided there; one built the city Dantapura on the west and resided there; one built the city Uttara Pañchála on the north and resided there. [The art of] lying then first devised, had come into vogue. Since that time the gods ceased to protect kings. There being no ministers or gods [to protect the king], four princes, younger brothers, acted as guards, wearing swords. It should be noted that

there were *lacs* of children and grandchildren of these four [guardian princes] : they were engaged in the protection of the persons of the several kings born at various times ; and at the present time the number of kings descended from them is beyond computation.

Mahá Muchalinda, son of the said king Chétiya, terrified at his royal father being swallowed up by the earth, refrained from resorting to lies. He imitated the conduct of former kings closely and reigned an *asaṅkhyā* of years. His son Muchalinda reigned an *asaṅkhyā* of years : his son Sagara reigned an *asaṅkhyā*. He had about 60,000 sons, who severally founded 60,000 cities throughout Dambadiva, and each reigned in a separate city as Chakravarti. As if the great creeper of the Mahá Sammata dynasty had blossomed and spread, they extended the royal line into numberless branches. The grandchildren in the several lines of their tribes, not knowing the name of each other's tribe, after lapse of time, adopted different titles for their several dynasties. But be it noted that all monarchs were originally of the Mahá Sammata race.

The king called Ságara, who was the eldest amongst the 60,000 kings, reigned an *asaṅkhyā* of years. His son king Bhagírátha reigned the same number of years : his son king Bharata reigned an *asaṅkhyā* of years : his son Ruchi reigned the like number of years : his son king Suruchi reigned the like tale : his son king Pratápa reigned an *asaṅkhyā* of years. His son Mahá Pratápa ordered his son Dharmapála, when the child was but seven months old, to be killed, having his hands and legs cut off by an executioner called Ahimála, because the queen-mother did not rise from her seat when the king entered : for which sinful act the king was born in the great hell Avíchi. Murder and other crimes were thus introduced into the world. The duration of life of kings became less, because virtue died out by reason of repeated sins ; and because kings became unrighteous the lustre of their bodies dwindled by degrees

King Panáda, son of king Mahá Pratápa, reigned an *asaṅkhyā* of years ; his son king Mahá Panáda reigned an equal number of years. By order of Sakra, king of the gods, he was born in the human world, and reigned an *asaṅkhyā* of years, in the company of 10,000 dancers in a spacious palace adorned with the seven kinds of precious things. His son king Sudassi became a Chakravarti king ; and reigned an *asaṅkhyā* of years in the city of Baraṇas of 12 *yodun* [extent], which resembled a palace furnished with the seven kinds of precious things. His son king Nerupu reigned an *asaṅkhyā* of years : his son king Mahá Nerupu reigned the same number of years : his son king Asimat reigned the like number. It should be noted that these twenty-eight kings were of the Mahá Sammata line, who reigned an *asaṅkhyā* of years each.

The children and grandchildren of the said king Asimat did not attain to the period of *asaṅkhyā* years ; they lived *kóti* of years and reigned in the city of Miyulu.

The king Makhádéva, who was reigning in Miyulu, noticed a gray hair on his head, and had it plucked out by his barber. Then he bestowed office on the barber, entrusted the kingdom to his own son Makhádéva, and practised austerities in the mango-grove Makhádéva for 84,000 years ; and having departed this life was born in the Brahma world. After his reign the title of Mahá Sammata was changed into the title of Makhádéva. There were 84,000 kings of the Makhádéva dynasty, sons and grandsons, all of whom, immediately on seeing the hairs of their heads become gray, abdicated the throne in conformity with the practice of former kings, led an austere life, and were born in the Brahma world. Each of the said kings reigned 337,000 years in the city of Miyulu. Latterly, many kings, though they experienced the infirmities of old age, did not practise asceticism.

Then the title of Makhádéva was changed, the last king of that race having assumed the title of Aśóka. His son was a king, Pratápa by name : his son became a king, Okkáka by

name. They say that king Kusa was of that race. Ada, Daṣaratha, Rámá, &c., altogether 100,000 kings, had the title of Okkáka. Some of them reigned 50,000 years, some 40,000 years, some 30,000 years, some 20,000 years, some 15,000 years, some 10,000 years, and some 5,000 years. In this way the term of their lives shrank gradually. The last of these 100,000 kings was Dvitiya Okkáka, whose lineal descendants were, Udayabhadda, Dhanañjaya, Kóravya, Wessantara, Siṅhaváhana, &c.,—altogether 100,000 kings ; who reigned from 10,000 years downwards to a very small number of years.

Ariṭṭa,¹ son of king Suta, the last king of that race, was surnamed Tritiya Okkáka. He made Sóbhávati the chief queen among his 500 queens. The queen Hastapálá died after giving birth to four sons and five daughters ; whereupon the king made another queen his principal queen. She bore to him a son, who was called Jantu. When the said prince became five months old, the queen bathed him, adorned him with sweet-smelling flowers, and taking him up in her arms like a garland of flowers, placed him on the hands of the king, saying, "Lord, behold the beauty of your son !" The king kissed the child, fondled him with great affection ; then gazing lovingly upon the face of the queen, as she smiled, half showing her jasmine-like teeth, bade her request of him anything she liked in return for the favour of bearing such a jewel of a prince. The queen replied, "Lord, the gift offered to me I will claim when I desire it." Accordingly, some time afterwards, when the prince grew up, the queen desired the king to fulfil his promise by granting her the boon of resigning the throne in favour of her son. Thereupon the king enraged, said, "Chandála wretch ! dost thou ask me to give the kingdom to thy son when I have four sons like unto *kap ruk* ?" and withdrew to his bedchamber. A few days afterwards, when the king was in pleasant mood, the queen addressed him, saying,

¹ Ariṣṭa.

"It is not meet for a righteous king, as is your Majesty, to utter falsehood. Has your Majesty never heard of the king who first told a lie, how the earth yawned and swallowed him up? It is not right that such kings as yourself should tell lies. Your Majesty is not a king just and fair; your Majesty first said, 'I will bestow whatever boon is desired,' and now, when I ask a boon, your Majesty refuses it." Having thus repeatedly used reproachful words, she [again] asked for the kingdom.

The king being ashamed at the word "lie," regarded it as a thing abominable, and, addressing himself to his four sons by the first bed, said, "My sons, this woman, as our enemy, is full of cunning: I have given up the kingdom to prince Jantu. In my lifetime you may quit this city: go where it pleases you. Go to some other place, taking with you gold or other precious things you like, whatever men and whatever attendants you desire; only leave my *chowri*, the diadem, the royal sword, the golden slippers, and the white parasol, ivory knobbed." Having thus said, he kissed his four sons, and comforting and embracing them with tears, gave them permission to depart.

Then the four princes saluted their royal father, took their leave of him and departed from the city, taking with them whatever gold and other precious things they desired, and whatever men they pleased. The five daughters of the king, upon hearing of this, said within themselves, "If the princes our brothers leave the country, on whose protection can we rely?" and departed, attended by such females as they desired, and taking with them whatever treasures they fancied. Then the city was put in commotion, like unto the city of Śakra when the Asuras made their entrance into it, and like water on the leaf of *ala* plants. Likewise, *lacs* of ministers, Brahmins, wealthy noblemen, and thousands of merchants departed severally, saying, "Whom have we here to look to for protection if our princes go away from this country?"

The first day's company stretched a distance of 4 *gaw* on the road ; the second day's company increased it to 8 *gaw* : whilst the third day's company made it about 12 *gaw*. On that day the royal princes stopped, having travelled a distance of several *yodun* to the middle of the wilderness on the south-east of Barañes, and spoke among themselves, saying, " If we take a town of Dambadiva by force it will ill-become us ; we should abhor such action ; let us seek a proper site whereon to build a city for our Okkákā race."

Having thus said, the princes caused the people to stay in a certain place, and roamed the forest, seeking a site in its midst to fell and clear, with a view to construct tanks and dams, make fields and gardens, and build a city. There they found Bódhisatva, who, in his birth as the hermit Kapila, was practising severe austerities at the foot of a tree in the vicinity of a lake in the midst of the forest. He, seeing the princes walking through the forest, asked them, " Princes, what seek ye in this forest ? " They replied that they had left their country and were in search of a site whereon to build a city. On learning this the Bódhisatva examined the nature of the site 80 cubits upwards and 80 cubits downwards, and said, " Princes, if you would build a city, take the site of my *pansala* : when foxes chasing after hares come to this place, the hares turning back chase the foxes ; when cobras darting after rats and frogs come to this place, these turn round and pursue the cobras ; and when tigers hunting deer come to my *pansala* premises, they chase the tigers. A person who will hereafter live in this place will be kindly treated by the gods and Brahmas. Take, therefore, this *pansala* ground of mine ; even if an army of a Chakravarti should come (here) it would be defeated : therefore take ye this site and build a city : the only favour I ask is that ye call the city *Kapila-wastu-pura*, after my name, when ye have completed the building of it." Accordingly, the four princes when they completed the city gave it the name of Kapilawastupura

The princes thought within themselves: "It is not proper for us to marry from the families of other kings; if we do, it will be a scandal to our royal race; nor are there kings to whom it is suitable to give our sisters in marriage." Having thus thought, each of them took to wife one of the four sisters, treating the eldest sister as their mother, and began to exercise royal power. Upon hearing that the princes had not united themselves to any other caste, their father was greatly pleased; and three times shouted with joy and declaimed,¹ saying, "These be Śákya princes!" And be it noted that since the time the said Okkáka king thus ejaculated, the title of "Okkáka" dynasty was changed into the title of "Śákya" dynasty. Thus 240,770 kings of the Śákya race reigned in the city Kimbulvatpura.

It came to pass that the eldest sister of the above-mentioned four princes, who founded the city of Kapilawastupura, was seized with leprosy. When they came to know this fact, the said four princes feared that the disease might spread amongst them: after consulting together, they put their sister into a carriage and, under pretence of going to aquatic sports, carried her some *yodun* distance into the wilds. There they dug a pit, placed at the bottom planks, and put the princess into the pit, with all kinds of necessities to support her for a long time, such as food, firewood, water, fire pans, pots, &c.; and covered the mouth of the pit with planks, laying earth over the planks: afterwards they returned to their city. In the meantime, the king Ráma, who reigned in the city of Barañes, being seized with leprosy, resigned the throne to his son and entered a forest, being resolved to die. Having reached the wilds, and being unable to bear the pain of the disease, he began to eat the bark, leaves, and flowers of a tree. Benefiting thereby and roaming the forest, he saw an old hollow in a *kołom* tree, on which he constructed a loft with planks at a height of 12 cubits up,

¹ As loud as thunder.

and kept fire pans (at which to warm himself), and lived there, eating offal of animals killed and gnawed by tigers and lions.

One day, a tiger, passing over the pit in which the princess was placed, caught the smell of a human being, and having scratched away the earth which covered the surface of the pit, pulled up the planks which were placed on the mouth of the pit. The princess was struck with fear and cried aloud. Thereupon the tiger ran away. The king Ráma, who lived in the *koḷom* tree, judging that the noise made in the previous night must have been made by a human being, descended from the tree in the morning, and walked about the forest, and discovering the laid planks removed them. On seeing a human being in the pit, he asked, "Who are you?" and receiving the answer, "I am a woman," said, "I am a man; come." The princess answered, "I am a daughter of king Okkáka, and though I should lose my life I will not disgrace my kindred and rank." Thereupon, he said, "I am king Ráma of the city Baraṇṣ; come up." The princess replied, "My lord, I am afflicted with leprosy, a loathsome disease." Thereupon he said, "I had the same disease; I entered the forest and cured it for myself; I know a remedy." So saying he took her up, placed her on the *koḷom* tree, and provided her with the same remedies that he had used; and having cured the disease, lived with her in love. In course of time she bore to the king twins at sixteen births, altogether thirty-two princes.

When the king was living on the *koḷom* tree in this way an archer of the city Baraṇṣ, roving in the forest, saw the king, and, after making obeisance, informed him that he was an archer of such and such a village. Thereupon the king inquired of him after the health of his son, and was pleased [with the reply]. The archer seeing the thirty-two young princes standing round about the king, asked him "Whose sons are these?" and the king answered, "They are my sons." The archer [returned and] informed the king of

Baraṇeṣ that his father was living in the forest. The king of Baraṇeṣ then took the fourfold army, went into the wilds, met his father, made obeisance to him, and prayed him to return to his city. On his declining to comply, the son sent messengers to his city, caused to be brought hoes, billhooks, iron bars, axes, and every other thing necessary, caused the *koḷom* tree to be cut down, the stump to be uprooted, and a town to be built upon the spot. He caused tanks and dams to be constructed; paddy fields and gardens to be made; induced the people to stay there, placed a guard, and returned to Baraṇeṣ. The new city was called Kóliya, after the name of the said *koḷom* tree. This was afterwards called Dewudēḥe.

The four kings of Kapilawastupura, the younger brothers of the said queen, had eight daughters each, thirty-two princesses in all; and when they were solicited in marriage by the aforesaid thirty-two princes, the proposal was rejected with the words, "We will not give [our daughters] in marriage to the sons of the king of Baraṇeṣ,¹ it will disgrace our pedigree."

Thereupon the thirty-two princes sent private letters to the daughters of the four kings inviting them to attend aquatic sports. Accordingly the princesses came, and during the sports on the river the princes took each a princess by the hand and led her into the Kóliya city.

The royal fathers of the said princesses laughed, saying, "Our nephews are clever: they have carried off their own cousins." Since that time there were intermarriages between the princes of Kimbulvat and Kóliya cities. It should be noted that [by that means] the royal families of the city Dewudēḥe and of the city Kimbulvat were united into one clan.

From the king Mahá Sammata to the king Suddhódana there reigned 707,797 kings; and be it known that amongst

¹ To princes born in a hole of the *koḷom* tree.

them the crowned princes were 334,593, and that the king Suddhódana had two younger brothers called Amitódana and Pushpódana.

Hereby know the royal race who came to [this] illustrious Lapká. The king of Kaliñgu country, who was a Sakviti monarch, gave his daughter in marriage to the king of Wañgu; and she bore a daughter to the said king. On ascertaining the aspect of the natal star of the said princess, it was discovered that even if she were put in an iron room she should have connection with a lion, and bear him children. When these indications of the star were told to the king, he placed her in a seven-storeyed palace, set guards around it, and brought her up. But when the said princess had attained to years of maturity, maddened by lust, she descended privily at night from the upper storey, and without the knowledge of the guards fell in with a party of merchants: going with them, she was seized by a lion in the wilds of the country called Láða. Having cohabited with [the lion] she bore twins, one a son, the other a daughter. When the lion's son grew up, he asked his mother, "How is it that you two are not alike?" Ascertaining the truth, the following day he opened the door which the lion had placed across the entrance to the cave, and went some 50 *yodun* in pursuit; but perceiving that [the lion] had gone a great distance, he returned to the cave, and placing his mother and sister upon his shoulders set out in the direction of the country of Wañgu and arrived there.

The king who reigned at Wañgu at that time was the son of the maternal uncle of the princess; and the said princess and her two children presented themselves to the king, and lived in the city.

When the lion returned from the search for prey, he missed his wife and children whom he had left in the rock-cave, and was greatly distressed. On the next day he came along the road [in search of them], and seized persons of a border village of Wañgu country. When the king was

informed of this he gathered his people together and went to shoot down and take the lion. But when the people surrounded the wilds infested by the lion, he roared and sprang upon them; thereupon in panic they dispersed in the ten directions. The lion seized and killed some of them. Then the king, having been informed by the people who had come back, ordered a proclamation to be made by beat of tom-tom, that any person who killed the lion should have a part of the kingdom.

Now, when the proclamation was made a third time, the son of the lion stopped the beating of drums, took bow and arrows to shoot the lion, went into the wilds infested by the lion, and shouted aloud "Come!" The lion, on hearing his son's voice, [was delighted] as if nectar had been poured into his ears [and] ran towards prince Sīṇhabá. On seeing the lion, he [the prince] shot an arrow, but its point was turned and it fell to the ground: in like manner the second and the third arrows fell off, their points being turned; but when he impelled the fourth arrow with both his hands, the royal lion thought within himself that it was intended to kill him, and being enraged glared on [his son] fiercely, resolving to devour him. The arrow struck the lion on the forehead, and he fell to the ground. Then he called his son, and laying his head on his son's lap, asked him to say that he had spoken of both mother and daughter [ere dying], and died. Thereafter, Prince Sīṇhabá cut off the lion's head, and presented it to the king.

Sīṇhabá caused a city to be built in the Láḍa country and called it after his own name. There he resided and took for his queen the princess Sīṇhawalli, who bore to him twins at sixteen births—32 children in all. Of these, the eldest was Vijaya, a fortunate prince, born under the asterism Muvasirasa. Be it known that, on the day of Vijaya's birth, 700 males were born in the same city; because he was destined to destroy the demons in illustrious Laṇkā and assume sovereignty by the power of the merit of his birth

on a Thursday, at the time when Jupiter rose above the horizon and the sun was in the sign Pisces.

When Prince Vijaya, with his 700 followers, began to harass the inhabitants of the city beyond measure, they all assembled together and complained to the king Sīṃhabā: "O Lord, your Majesty and the Prince alone can live; we cannot; we are greatly harassed." On account of the importunities of the inhabitants of the city the king was enraged with the prince; and, on the seventh day after the death of our Buddha, teacher of the three worlds, Prince Vijaya and the 700 warriors born on his birthday, who were his attendants, were put on board a ship and sent adrift. When the ship made for land in the direction of Ruhuṇa, they saw the Rock Samantakūṭa while at the sea, and concluded amongst themselves that it was a good country to live in. Having seen the seacoast they landed at Tammannā-toṭa, and rested beneath a banyan tree.

At that time this beautiful island of Laṅkā was inhabited only by demons, evil spirits, and fiends: there was no human habitation. After the war of Rāvaṇa, and before the attainment of Buddhahood by our Buddha, the teacher of the three worlds, Laṅkā had been the abode of demons for the space of 1,844 years.

On the day our Buddha attained Buddhahood, when he was residing in Vēḷuvanārāma in the city of Rajagaha, after he had opened the city of release to all sentient beings, as if the 10,000 worlds were one festal house, he saw, with his divine eyes, that Laṅkā was then inhabited by demons, and that under the dispensations of the three former Buddhas it was inhabited by sentient beings who had established the religion and built dāgabas. He ascended to the sky over Vēḷuvanārāma and visited Laṅkā the Beautiful on the *pōya* day under the asterism Puse, on Thursday, in the bright fortnight of Durutu, on the completion of the ninth month from his attainment of Buddhahood. Having come to Mahyāṅgana he stood in the air and obtained permission

from the demons to plant his sceptre. Causing a thick darkness, and forcing rays of light, white, red, and blue, to emanate from his body at once in the 10,000 worlds, in the Brahma worlds, and in the Nága world, at last he created a mass of fire. When the demons gathered together on the seashore, terrified, were weeping and lamenting, Buddha, by his mighty power, caused Yak-giri island to be brought, put the demons on to it, and willed that it should return to its former place. Accordingly Yak-giri island went back to its former place.

In the sixth year after he became Buddha, on the day of the full moon, in the month of Vesak, he came to Keḷaṇi and settled the quarrel between the Nágas at Keḷaṇiya. They then presented him with a gem-set couch. He remained there three days preaching *baṇa* to the Nágas of Keḷaṇiya and returned to Devuram Vehera.

For the third time he came, at the completion of the ninth year from attaining Buddhahood : on the day of the full moon, in the bright half of the month of Eṣala, under the asterism Uttarasala he visited Laṅká, stayed a minute at each of the sixteen sacred places, and went back to Jéta-vanárāma.

On the day of his death, which was a *póya* day, Buddha, whilst preaching to the gods and Brahmas of the 10,000 worlds in the city of Kusinára, said, "My religion has such vitality that it will endure for the space of five thousand years. The *mahari bó* tree of Kakusaṇḍa, who in time past became Buddha, was planted, and the religion prevailed in Laṅká ; then the *udumbara bó*, against which Kónágama Buddha leant his back, was planted, and the religion continued to exist ; the *nigródha bó* of Káśyapa Buddha was planted and the religion flourished ; and now a priest called Mihiṇḍu will plant my sacred *bó* and cause my religious cult to last five thousand years." And, moreover, from amongst the god-chiefs of the 10,000 worlds, Buddha called the god Śakra, who had the care of this blessed Sakwaḷa, and gave the illustrious island of

Lapká into his charge : he also entrusted Prince Vijaya to his care, giving him protective water and thread. The island of Lapká he entrusted to the god Upulvan; and departed this life.

[As said before], when Prince Vijaya was sitting under the shadow of the banyan tree, the god Upulvan came there in the guise of a hermit, wearing a yellow robe : he put the above-said protective thread round the neck of Prince Vijaya, sprinkled the protective water over the 700 warriors, and departed to the world of the gods.

Those of the demons who had concealed themselves in the middle of the Tammenná forest on the day the demons were banished to Yakgiri island, had removed to Laggala and Loggala.

Of the three breasts Kuvéni had, the middle one disappeared, in accordance with the prophecy of the sages to the effect that she should lose it when a husband arrived. Having known by this fact that a husband had come, she assumed five different colours and came to the prince in the likeness of a bitch, kissed his feet, and wagging her tail went away. Then Vijaya, thinking within himself that there might be human inhabitants [in the neighbourhood], sent forth his warriors. Kuvéni seized every one of them, and hid them under the lotus leaves in a lotus pond. The prince noticing that his men did not return, put the protective thread round his neck, and taking his sword in hand came to the brink of the pond. Seeing the foot-prints which the men had left on going down into the tank, but no sign of their having come out, he began to fear and be sorrowful. He saw a she-demon, like unto a golden creeper, sitting in the shade of a banyan tree, spinning thread. Suspecting that his men must have been devoured by her, he went near her, and demanded, "Where are my warriors?": then seizing her by the hair of her head, he said, "Give me back my men." Thereupon she said, "I will restore the 700 men if you will take me for your queen-consort and not kill me." The prince requested her to confirm her promise

with an oath: accordingly she made an oath, touching her middle breast. The prince then swore, using these three imprecations: "The seed sown in this beautiful Laṅkā must be washed away—[the fields] turn to waste land and marsh—food stuffs, fruits, seed, and the like, become unfit to eat [ere I prove unfaithful]." Moreover he promised that he would take her, and no other, for his queen-consort.

Thereupon she restored his 700 men to the prince; made a palace in the Tammenná forest; supplied him and his men with food, providing them with paddy and rice stored in the forest, and passed the night in the palace.

On the same day, at night, a she-demon, who resided at Loggala, was to be married to a demon who resided at Laggala; and there was a stir. The prince having awoke asked Kuvéni concerning the cause of the noise in the city. On being told that a she-demon of Loggala was to be married to a demon of Laggala, he declared that it was impossible for human beings to remain in a country such as this, inhabited by demons. Whereupon, Kuvéni replied to the prince, "I will disguise myself as a mare, and, causing you to ride upon me, I will attack and kill the demons." Accordingly, the next morning, she disguised herself as a mare, got the prince to ride upon her, and, accompanied by the 700 warriors, set out, and attacked and killed the demons who were assembled for the wedding; deluged the Śrīwat-pura with their blood, as if it were water; then returned to Tammenná Nuwara and lived there.

One day the 700 men went in a body, and having saluted the prince prayed him to be crowned as king; but the prince answered, that, whilst living with a she-demon, that could not be. He sent a present of precious stones to the king of Paṇḍi and caused to be brought a princess and 700 women attendants, and with them five sorts of tradesmen. On their arrival the prince dismissed Kuvéni, made the princess of Paṇḍi his queen-consort, delivered the 700 women to his men, and assumed the royal diadem. [Thus disappointed,] Kuvéni made to herself a tongue of

diamond and came to kill the king Vijaya. But as Buddha had placed Laṅkā under their protection, the gods, Śakra, Brahma, Maheśvara, Kihireḷi Upulvan, Saman Boksai, and Kanda Kumára of Kataragama, watched over the king; caused the said diamond tongue to be shivered, turned Kuvéri into stone, and secured the happiness of king Vijaya. He died after a reign of thirty-eight years, and obtained a place in the city of the gods.

The queen being barren, there was no king in Laṅkā ; on which account the people elected the minister Upatissa to be king. He left the city of Tammenná and built a city, which he called Upatissa Nuwara, after his own name ; and there administered the government.

In the meantime, the son of Sumit the uterine brother of the late king Vijaya, attended by thirty-two ministers, embarked from the city Ságal, and, landing at the haven of Tammenná, repaired to the city Upatissa. The minister who was then reigning, proclaimed him king by the name of Paṇḍuvasdev ; but although crowned king he had no queen.

Of the three persons, Suddhódana (father of our Buddha, the teacher of the three worlds), Pushpódana, and Amitódana, Amitódana had [children] six princes and one princess. This princess put on the yellow robes, and, accompanied by thirty-two female attendants, started from the city of Kimbulwatpura in Dambadiva : having embarked, she arrived at this Laṅká, and appeared before the king Paṇḍuvasdev. Ascertaining the object of the visit, he caused her to lay aside the yellow robes, and made her his principal queen : the thirty-two female attendants whom she had brought with her he gave to his thirty-two ministers ; while he himself reigned as a crowned monarch. Meanwhile, the above-said six princes, who were the elder brothers of the queen, starting from the city of Kimbulwatpura travelled through a difficult country, embarked, arrived at this Laṅká, and visited the king. Having made inquiries concerning the welfare of their sister they sought out places for the retinue of each to reside in.

The place in which the Śákya Prince Rámagot resided, was Rámagotpura nuwara; the place where the Śákya Prince Uruvel resided, was called Vilbá nuwara; the place where the Śákya Prince Vijita resided, was Vijitapura nuwara; the place where the Śákya Prince Anurádha resided, was Anurádhapura; the place where the Śákya Prince Suddhódana resided, was Gampala nuwara; and the place where the sixth Śákya Prince resided, was Mágama nuwara.

The sister of these princes bore to king Pañduvasdev two children, a son and a daughter: the son, who was the elder, was called Abhaya, and the name of the daughter, the younger, was Umatusitá.

And now it came to pass that the perjury of which king Vijaya had been guilty was visited on the person of the king Pañduvasdev, who dreamt a dream and lay unconscious unable to rise. Then the god Purañdará, to whom Laṅká had been entrusted, foreseeing the evil consequences of the oath which were about to overtake Pañduvasdev who had come to illustrious Laṅká, called the god Íṣvara and directed him to contrive a plan to bring the king of Malaya raṭa to Laṅká.

Thereupon Ráhu, instructed by Íṣvara, transformed himself into a boar, went to the garden of Malaraja, and began to devastate all before him. [Let it be noted that the said Malaraja was a prince brought up by a queen who travelled in a Peacock machine; that a masterful hermit caused him to be born in a lily flower; and that he resided in a city which he had caused to be built in the Uruvel district.] Malaraja having heard that his garden was being laid waste, brought his subjects to surround the garden and beat about the jungle. The boar rushed to the gap where Malaraja was standing, avoided the arrow which the king shot, leaped over the king and ran off. The king chased the boar, but it entered the city of Malaraja, broke down his palace and ran on. Then the king's three younger brothers, Kitsiru, Saṇḍasiru, and Malasiru, armed with sticks, pursued the boar till they came to Túttukuḍiya, where it threw itself into the sea. The king and his three brothers, Kitsiru,

Saṇḍasiru, and Malasiru, who were endued with super-human power, likewise cast themselves into the sea, and began to swim.

In former times there was no sea between Túttukudi and Laṅká; but there stood the city of Rávaṇa. Be it known that by his wickedness, his fortress, 25 palaces, and 400,000 streets, were all overwhelmed by the sea. The ferry at which the boar landed on this Laṅká of Rávaṇa, after swimming through that strait of the sea, was called Úrátota.

After Malaraja had pursued the boar throughout Laṅká, Ráhu created a rock and departed. The king, however, struck at the rock, and stood gazing. The god-king Śakra, having seen this, ordered him to go and avert the evil consequences of the oath which were about to fall upon the king Paṇḍuvasdev, and to restore him to his senses. Malaraja thereupon assumed the form of a Brahmin, caused propitiatory offerings to be made, removed the evil consequences, Paṇḍuvasdev to his right mind, and departed.

The king Paṇḍuvas reigned for the space of 32 years.

His son Abhaya reigned 22 years. His younger sister lived with a son of her maternal uncle and gave birth to a prince whose name was Paṇḍukábhaya. This prince, when he was grown up, murdered nine brothers of his mother: he had to wife the daughter of Harikaṇḍa Raja, whose name was Pallavatí, and reigned 30 years.

His son, Paṇḍukábhaya, succeeded to the throne. During his reign he cleared a piece of ground, four *gaw* in length and the same in breadth, rooted out the trees, made streets, and constructed other works. He also built a rampart 16 *gaw* [in extent], on which were carved figures of lions. He caused the tank Tisáwewa to be constructed; set up stone pillars in the city made in the form of a lion; and reigned 70 years.

His son Gaṇatissa reigned 40 years.

His son king Muṭatissa caused the park Maha-mevuná to be laid out, and reigned 60 years.

During the reign of his son Devenipétissa, Dharmásóka, who had attained supreme power, exercised dominion as sole emperor of Jambudvípa. This king Devenipétissa and king Dharmásóka, in a former state of existence, were brothers, born in the womb of one mother, and they gained their livelihood by trading in honey : on a certain occasion, they gave a bowlful of honey to a Pasé Budu. According to the prayer he made when giving the honey, the youngest brother was born as Chief of Jambudvípa and lived in the enjoyment of happiness, whilst the second brother was born as Devenipétissa, and the eldest brother as Nigródha Sámaṇéra.

This king Dharmásóka caused to be built 84,000 *dágabas*, and caused the religion of Buddha to be propagated throughout all the countries of Jambudvípa ; and, moreover, caused his son Mihiṇḍu, then 18 years old, to become a monk. The lord Mihiṇḍu, who had learned the three *Piṭakas* and attained to the state of a *Rahat*, left Dambadiva, ascending to the sky and alighted in *Laṅká* ; and having shown himself to the king Devenipétissa on Mihintalé, he established the religion of Buddha, preached the truth to the royal family of *Laṅká*, and caused Devenipétissa to be established in the *sarana*. He also caused the right collar-bone-relic of our Buddha to be brought from the world of *Śakra*, and enshrined it in the *Thúpárama* that had been built for the purpose. He also caused to be brought from Dambadiva about a bowlful of the relics of the Buddha, which were in the possession of king Dharmásóka. He caused a *dágaba* to be constructed at every *gawwa*, and also the *Tissamahá Vihára* to be built. He also, when in Jambudvípa, had marked with a gold pencil vermilion on the right branch of the sacred *Bó-tree*, against which Buddha had leant his back ; and having requested it to pass over to *Laṅká* it severed itself as if cut by a saw, ascended to the sky, and descended to this island of *Laṅká* by supernatural power. It came through the air to the very place where the *Bódhi trees* of the three former Buddhas existed, and hovered above ; then it was received into a golden pot, and planted on that spot.

The said king Devenipétissa caused 68 caves with drip-lines to be excavated around Mihintalé Rock ; and there he placed the great community of monks headed by the great lord Mihiṇḍu. He bestowed alms freely upon them and performed many good works ; and having reigned for 40 years in righteousness went to the world of the gods.

The younger brother of Devenipétissa, during the lifetime of the king, had gone to construct tanks ; and Devenipétissa's son also went to the place where a tank was being constructed. The queen-mother, contriving a plan to gain the throne for her son, procured a quantity of mangoes and placed them in a vessel: putting poison on the upper side and covering them over she sent them [as a present]. Her reason for sending them to the place where the tank was being constructed, was because she expected that the king would uncover and first partake of the fruit, and afterwards give the other mangoes to the prince. The messenger took the vessel and placed it where the king was making the tank ; but the prince removed the cover of the vessel, ate the poisoned mango which was uppermost, and died forthwith.

The king Máná, seeing what happened, lost confidence in the queen, his sister-in-law, went to Ruhuna, founded the city of Mágama, made villages, gardens, and fields in Ruhuna, and reigned there.

His son, king Yaṭálatissa, built the city of Keḷaniya, made a Vihára in it, and reigned there.

His son, king Góṭhábhaya, was the second that reigned at Mágama in Ruhuna.

Kávantissa, son of king Góṭhábhaya, was the next king of Mágama. Keḷanitissa reigned as king of Keḷaniya.

Suratissa, the second younger brother of Devenipétissa, reigned 10 years.

Upatissa, his younger brother, reigned likewise for 10 years.

The kings of Mágama in Ruhuna and of Keḷaniya used regularly to pay annual tribute to the king of Anurádhapura.

In the days of king Uttiya, two brothers, who were horse riders, and who brought horses to Laṅkā, killed the king Uttiya, and having usurped the kingdom reigned 22 years.

After that Aséla, a younger brother of Devenipétissa, pursued them, seized and slew them, and reigned 10 years.

During the reign of king Aséla, a Tamil king of Soḷi country, whose name was Elāla, came with a great army of Tamils and landed at the mouth of the river Mahaveḷi. The ferry at which he landed was named Mahawaṭuṭa. Elāla attacked the city of Anurādhapura, captured and slew the king Aséla, assumed the reins of government, erected thirty-two fortresses for the Tamils, and fortified the city. He kept twenty great champions, and taking with him 1,080,000 armed Tamils, demolished the numerous dāgas built by Devenipétissa in the city of Anurādhapura, and reigned wickedly for the space of 44 years.

In those days king Kāvantissa, residing in Māgama of Ruhuna, paid tribute to the Tamil king. Be it noted that the seed of the [Sinhalese] royal dynasty continued at Keḷaniya and Māgama in Ruhuna without becoming extinct.

Keḷanitissa had a younger brother who lived in criminal intercourse with his queen. The king having come to know of the fact sent for a Roḍiya secretly and, speaking to him, said, "I will bring the royal retinue and my younger brother, and ask thee whether any one could be lower in caste than thou art. Reply thou, 'A younger brother who lives in the same house [with his elder brother] is of lower caste than I am.'" When the Roḍiya was questioned in the midst of the assembly an answer was given by him as instructed. The prince being filled with shame at what was said [by the Roḍiya] departed from Keḷaniya, and took up his residence at Uḍugampola.

At that time there lived at Keḷaniya a certain elderly monk and 500 fellow-monks who offered flowers at the Keḷani temple, constantly recited *pirit*, and took their meals at the royal palace. The brother of king Keḷanitissa, who was a

pupil of the said Elder, used to imitate his handwriting. The king's brother, while residing at Uḍugampola, caused a certain man to put on yellow robes, wrote a letter informing the queen of his deep grief, and handing it to the yellow-robed pretender, sent him off with the following instructions: "When the Elder and his 500 fellow-monks go together to take their meals at the palace, do thou go in the midst of them, take a seat at the end, and eat. The queen will come seven paces outside the palace for the purpose of escorting the Elder when he departs after the meal. The king [too] will come out of the palace. Do thou then drop this letter near the queen." After giving him these instructions he was sent away.

The pretender went as if to take his meal, concealed himself, and dropped the letter near the queen. The king hearing the sound of the fall of the letter looked behind, and seeing the letter picked up by the queen, came and took it out of her hand, and, looking at it, thought, "The writing is that of no other [than the Elder]: this scoundrel sends letters to my queen." Having thus thought, the king seized the Elder, had him put into a cauldron of oil, which was made to boil: the villain who brought the letter was seized, killed, and thrown into the river; and the queen was bound and cast into the river.

The king Keḷaṇitissa, who thus acted foolishly, not knowing his brother's handwriting, and not being aware of the fact that the prince wrote in imitation of his teacher's handwriting, foolishly put the Elder into the cauldron of oil and kept it boiling for seven days, whilst the oil remained as cold water. The Elder perceiving with his divine eyes that retribution was overtaking him for the sin of killing an insect when he was boiling milk in a previous state of existence as a shepherd, laughed saying, "It is due to a sin committed in a former state of being." Having spoken to the people declaring that this state of existence is a stain on Buddhahood, he was burnt up and turned to ashes.

Be it known that at that time the sea was about 7 *gaw* from Keḷaṇiya. The guardian deities of Laṅkā having become indignant, the sea began to encroach.

In the Dvāpara age of the world, on account of the wickedness of Rāvaṇa, his fortress, 25 palaces, and 400,000 streets, situate between Maṇṇār and Tūttukudīya, were submerged by the sea. At this time, on account of the wickedness of Keḷaṇitissa, 100,000 seaport towns, 970 fishers' villages, and 470 villages of pearl-fishers, making altogether eleven-twelfths of Laṅkā, were submerged by the great sea. Maṇṇār escaped the destruction ; of sea-port towns, Kaṭupitī Mā-dampé escaped.

On hearing that the sea was encroaching, the king Keḷaṇitissa caused his virgin daughter to wash her head and bathe her body, arrayed her in a new silk cloth, adorned her with jewellery, caused the royal damsel to be seated inside a boat, closed the top, tied a writing on the top of the boat, and set it adrift : the king himself rode on an elephant and went to see the sea encroach. The sea enraged, engulfed the elephant and the king in its waters, and bore the king to that place where water in a metal cauldron will dry up ; and he was covered with flames of fire as if enveloped in the fiery flames of Avīchi hell : there the king dropped into that hell and suffers torment.

The princess who had been offered to the sea having done many meritorious acts [in a previous state of existence], and being destined to become the mother of the Maitrī Buddha, the clouds and Maṇi-mékhalá, the sea-goddess, carried the boat driven in a southerly direction by force of the wind to Mágama in Ruḥuṇa. The fishermen who supplied fish to Kāvāntissa, having come and seen the writing on the boat which was covered, told the king. On learning of this, the king went and caused the boat which was on the sea, to be brought [ashore], looked at the writing, and reading the words, "The daughter of king Keḷaṇitissa offered as a victim to the sea," opened the top and taking her out placed her on a heap of gems, poured water on her hands, made her the principal

queen, caused a Vihára to be built in that place, called her Vihára Maha Dévi, and conducted her in state to the city of Mágama. The queen having lived with the king conceived a child, and felt a longing desire for the following objects : a honeycomb of 60 cubits, to present to the great community of monks and to eat what was left after they had partaken of it ; the sword of the chief of the twenty champions of king Ellála to stand up on and bathe ; and lilies from the water lily tank in Anurádhapura in order that she might wear them.

The king Kávantissa sent for Véḷusumana, the only champion whom he had at that time, and told him of these cravings. Thereupon Véḷusumana going in search of honey arrived at the seaport Mígamuva, where, in an old boat hauled ashore by the fishermen, he discovered a honeycomb of 60 cubits, which he carried away and satisfied the [queen's] longing thereby. From that day forward the place was called Mígamuva, from the circumstance of the bee-hive being found there. Véḷusumana, with a view to procure the second object longed for, went to the city of Anurádhapura, and looking about observed the Tamil guards ; then repaired to the Tamil king's palace, and having beheld it, went thence to the stables. In this way Véḷusumana having visited several places in the habit of a beggar, thought within himself, "I will return to Mágama to-night," and having gone down to the lily pond plucked flowers, went to the stable, untied a horse, and mounting it, shouted : "I am the champion Véḷusumana ; seize me if you can," and began to ride away. The Tamil king having heard the sound caused by the ridden horse, called for the chief of his twenty champions and told him to seize Véḷusumana. Thereupon the Tamil champion mounted a horse and began to follow Véḷusumana. The two rode so fast that the dust of the ground being stirred up the champion who rode behind did not see Véḷusumana who rode ahead. Véḷusumana, marking this, moved out of the way and took his stand unperceived in jungle on the roadside, holding

his sword across the road. The Tamil champion riding in hot haste rushed upon the sword held across the road, was cut in two, and fell to the ground. Thereupon Véḷusumana cut off the head of the Tamil champion, took the sword which was in his hand, came to the city of Mágama in Ruhuna, presented himself before king Kávantissa, and delivered the objects longed for.

The queen, after the expiration of the ten months [of her pregnancy], gave birth to a prince, who was called Ğemuṇu Prince. On his birthday a she-elephant from Chhaddanta lake passed through the extensive forest of Dambadiya, arrived at Túttukuḍiya; and having crossed from thence over to this island of Laṅká, brought forth a young elephant in the grove of *kaḍol* [trees] near the sea at Ruhuna; and went back to Chhaddanta lake.

Certain fishermen angling happened to see the young elephant which was in the *kaḍol* jungle and informed the king, who had it brought. He reared it in the city and handed it over to the Prince Ğemuṇu. The queen again gave birth to a prince, who was called Tissa Kumárayá.

When these princes attained maturity, their royal father put rice in a golden dish, divided it into three portions, and told the two sons: "Eat these shares of rice, saying, 'We will not be ill-disposed towards the monks.'" Accordingly the princes ate the rice. Then he told them, "Eat the next two portions, saying of yourselves, 'We will not fall out'": they ate them. He then gave the last two portions, telling them, "Eat these, saying, 'We will be free from enmity to the Tamil invaders, as our royal father has [hitherto] been.'" Thereupon, Prince Tissa dashed his share of rice against the wall, whilst Prince Ğemuṇu dropped his rice on the dish and lay down curling himself up. Then Vihára Maha Dévi came to Prince Ğemuṇu and asked him, "Why, Prince Ğemuṇu, do you draw up your hands and feet?" Upon that he answered, "Mother, the great green *golu* sea

lies to the south ; the Tamil invaders are across the Mahavēli river : how [then] shall I stretch my limbs ? ”

On the south of the city of Anurádhapura there was a village called Kaḍaroda. In this village was born, in the house of a peasant, a boy whose mother, at the time when he was but a child playing in the sand, used to tie to his waist a thong fastened to the grinding-stone, and to leave him in the house when she went to the well. The child came to the door on his knees, dragging the stone after him, and tugging at it when it touched the threshold, broke the thong. The mother, on seeing the strength of the child, gave it the name of Nandi Mitra. Be it known that Nandi Mitra grew up and became a man endowed with [great] strength.

Nandi Mitra used to go to Anurádhapura, offer flowers and light lamps at the illustrious *bó* tree and the Thúpárama, and return to his own house. The same day, however, that he offered flowers and lighted lamps the Tamils demolished them. The next morning Nandi Mitra went and saw what had been done and returned to his house. One night, thinking, “I will kill these Tamil invaders,” he entered Anurádhapura, and laying hold of the Tamils threw them over the walls of the city. In this way he entered the city every night and killed many Tamils ; and so their numbers were greatly reduced. The Tamil ministers went in a body and told the thing to the king, who thereupon ordered them to be on the look-out at night. Accordingly, they were watching, when they saw Nandi Mitra, but were unable to secure him. He killed several Tamils and went back to his village, and thinking within himself, “It will be impossible for me to kill [all] the Tamils and make an end of them ; I will go to Mágama in Ruhuna and join a meritorious royal prince, and illuminate the religion destined to exist for the space of 5,000 years,” he set off in the morning. Before the sun had reached the meridian he presented himself before king Kávantissa, who gave him many presents, made him stay there, and handed him over to Prince Gēmuṇu.

I will state here what virtuous deeds Nandi Mitra had done in a previous state of existence to entitle him to be endowed with such strength. This gift was due to his having presented clots of curdled milk under the dispensations of Kakusaṇḍa, Kónágama, Káśyapa, and Gautama.

With a view to drive out the Tamil invaders who were at Kasátoṭa, the Prince Digábala watched them. Acting on orders issued by king Kávantissa, the prince enlisted soldiers from each family. The prince having heard that there were seven persons in a peasant's family at Goḍigamuwa, enlisted Nirmalayá, the youngest of the seven, who used to take his meals and stay at home without any occupation. The other six brothers therefore requested their father and mother to send him to Prince Digábala. Howsoever much the other six spoke ill [of him], the father and mother loved Nirmalayá most. Nirmalayá rose in the morning, ate "cold-rice" from the hand of his mother, took up his wallet, put in it a quarter of a measure of rice, took leave of his parents, and departed.

His father and mother were aware of Nirmalayá's strength. The distance of Goḍigamuwa from Kasátoṭa was 30 *gaw*. He went and presented himself before Prince Digábala in the morning at the time when the prince was eating rice after he had bathed, that is to say, at the seventh hour after day dawn.

The prince having asked him, at what time he started [from home] and being told that he started in the morning, was doubtful whether the man spoke the truth or not; and thinking within himself, "I will test [him] by this," wrote a letter and gave it to him, and made him start at the eighth hour in the morning after a meal of "cold-rice." When handing him the letter the prince said, "Give this letter to my friend, a Brahmin of the village Demitiḡama, which is 30 *gaw* distant from this place, and bring the medicines he may give you." On receiving the letter, the Brahmin read it and asked him, "Did you come to-day?" to which

Nirmalayá answered, "I have come just now," adding, "I feel the heat sorely, tell me of a place where there is water."

The Brahmin then sent him off, saying, "Take four different drugs from the four places at the four gates of the city of Anurádhapura, which is situated at a distance of 4 *gaw* from this place, and then going to Tisáveva bathe there and bring the drugs. I will prepare rice and curry for you to eat [on your return]."

Accordingly, he went to Tisáveva, bathed there, plucked some water lilies, took the drugs as directed, at the four gates, walked throughout the city looking about, came back to the Brahmin's house at meal time, and handed him the drugs. The Brahmin was greatly astonished to see the strength of this fellow; gave him 100 *masu* of gold, and wrote a letter to Prince Digábala: "This is a man possessed of unusual vigour: ill will it be should he happen to fall into the hands of the Tamils: it is not meet that you should keep him with you; send him to king Kávantissa." Having written thus he sent the letter by Nirmalayá. He, having come to Kasátota in the daytime, at the time when bees swarm out, handed the letter to the prince, together with the drugs and lilies which he brought with him. The prince having by this ascertained the strength of the man, presented him with a thousand gold *masu* and sent him away, saying: "Go to your village, tell your parents, and come to-morrow prepared to go to Mágama in Ruhuna." He took the gold *masu* and gave them to his parents. The elder brothers came home and, not knowing Nirmalayá's strength, spoke angrily, saying, "This rascal did not go to Kasátota; but has come back after going only a part of the way." The parents spoke roughly to the six of them, and the next day the mother prepared rice and curry for Nirmalayá, and having given them permitted him to go.

Thereupon he went to Kasátota, where he received from Prince Digábala a letter, which he gave to king Kávantissa,

making obeisance. On perusal of the letter, the king having seen that Nirmalayá was highly recommended for his strength, made him a present of a lac of gold *masu* and delivered him to Prince Ğemuṇu. It should be known that he was born with this strength through the merits acquired by offering clots of curdled milk under the dispensations of Kónágama and Káśyapa Buddhas.

In like manner, the remaining eight champions performed other meritorious acts and thereby acquired their strength.

Kávantissa delivered over the ten champions and the Kaḍol elephant to Prince Duṭuĝemuṇu. To Prince Tissa he gave Digámaḍulla. One day, Kávantissa thought within himself, "If these two brother princes should quarrel and fight from the desire to take possession of the country or acquier wealth, and if the ten champions join one prince, the other prince will perish." Thus thinking, he called the ten champions and said: "If there be fighting in which these two brothers are engaged, do you ten persons keep aloof, taking part with neither;" and having so said, he made them take an oath, by raising the hand [in veneration] to the religion of Buddha. Accordingly, they all took the required oath.

Prince Ğemuṇu went with his forces to Kasátoṭa and, while there, sent to request permission from his father to cross to the other side of the Mahaveḷi river. Thereupon, the king fearing that, in the event of his going, the prince would soon be killed, sent a letter refusing the request, with the motive of saving his son, and telling him, "The Tamil army contains 1,080,000 men and twenty mighty champions: this side of the river sufficeth." The prince wrote three times making the same request, but his father, being anxious for his safety, wrote back three times repeating his refusal, and would not permit him to cross the Mahaveḷi river. At the fourth time, the prince sent female ornaments, saying, "My royal sire is a woman, and no man."

The father, enraged at these words, and thinking "This prince will die incontinently," said, "I will bind him in golden fetters and keep him prisoner." Being angry at these words spoken by his royal father, the prince fled to Gilímálé, and having hid himself there for several days went to Kotmale.

Káwantissa reigned 60 years from his coronation and passed [at death] to *Tusitapura*.¹⁰⁰ On the demise of the king, Prince Tissa came, put his royal father in his coffin and repaired to Digámaḍulla, taking with him the Kaḍol elephant and his mother Vihára Mahádévi. Prince Ğemuṇu having heard of his father's death, left Kotmale and returned to the city of Mágama. Whilst there, he wrote to Prince Tissa asking him to send their mother and the Kaḍol elephant which was born on the same day as himself; but Tissa sent them not. The request was repeated three times; but still he did not send them. Prince Ğemuṇu then set out to fight, taking his forces, and the two brothers joined battle in Yudaṅganápiṭiya. Of his army 30,000 men having fallen, Duṭuḡemuṇu was defeated in the battle and fled, and Tissa pursued after him; but when he saw that the great community of monks had come and barred his way, he returned to Digámaḍulla.

Prince Ğemuṇu raised a fresh army and [again] set out to fight; but thinking within himself that it would be impossible to wage war with the Tamils if he wasted his army by continuing to fight in this way, sent this letter to Tissa: "Let us two fight the one against the other; the land to him who gains the day." On receiving this letter, Tissa mounted the Kaḍol elephant and went forth, whilst king Ğemuṇu started on his horse. The two brothers having met in Yudaṅganápiṭiya, Prince Ğemuṇu made his horse leap over the back of the Kaḍol elephant, and struck Tissa with the back of his sword. Then the Kaḍol elephant being wroth thought within himself, "On my back was a woman; on the horse rode a man;" and threw Prince Tissa to the ground. As Tissa fled, Ğemuṇu thought, "I will seize

and take him prisoner ; otherwise he will again raise an army and make war upon me," and pursued after him to seize him. Tissa took shelter among the monks, whilst Ğemuṇu kept up the pursuit and watched at the vihāra entrance. The monks having seen Ğemuṇu pursuing Tissa, when the latter took shelter among them, those who were sitting stood up, and those who were standing sat down. When Ğemuṇu asked them, " My lords, where is Tissa who has just come here ?" they answered, " We have not seen him either sitting or standing." The monks bore out Tissa as if they carried a dead monk swathed in yellow robes, and Ğemuṇu having perceived it said, " There goes Tissa, a powerless body, on the shoulders of the monks ;" and taking with him the elephant Kaḍḍol and his mother repaired to the city of Māgama.

Tissa having come to the monastery in order to ask the monks to mediate for peace with his brother, despatched them. Accordingly, they came to Māgama, had an interview with Ğemuṇu, caused Tissa to be brought [there] and delivered him to his brother. Addressing himself to the monks, Ğemuṇu said, " Why, my lords, have you troubled yourselves to come [here]? I am not to blame ; the blame rests with Tissa ; he has destroyed thousands of persons ;" and having bowed to the monks took leave of them.

The next day the two brothers laid out the corpse of their royal father and cremated it. They then embraced and wept over each other, and ceased to mourn for their father.

The ten mighty champions presented themselves before Prince Ğemuṇu and said, " Your royal father suspecting that you two brothers might fight, sent for us ten, and took an oath of us [that we will not take the side of either brother] ; accordingly, we have kept aloof." The king being pleased with what they said, repaired to the temple and made obeisance to the monks, and said, " My lords, I must go over the Mahaveḷi river, and I am come to obtain

your permission." Having obtained permission he went to the city, sent for his younger brother, embraced and kissed him, and speaking tenderly said, "I go to fight with the Tamils; let agriculture be your care." Having said this, he again kissed his brother and calmed his fears, took his four-fold army, crossed Kasátōṭa, and fixed his quarters at Tungamkaṭupitiya.

By the way, it should be observed that, on the day our Buddha stayed at Mahyaṅgana expelling the demons, he gave a handful of his hair to the god-king Saman who paid him homage and solicited it. The Supreme Buddha in giving it, said "Saman, king of the gods, see that thou keep-est it for 5,000 years." Thereupon, the god took it, made obeisance to Buddha, and, on the spot occupied only for a moment by Buddha, built a dágaba of emerald of seven cubits enshrining the relic, and making offerings thereto. In the city of Kusinára where Buddha died, when the venerable Elder Mahasup set fire to the funeral pyre, a certain Rahat named Sarabhú snatched the neckbone-relic before the fire was extinguished, having entered it as a bee would enter a red lotus. He deposited [the relic] in the dágaba at the Mahyaṅgaṇa Vehera and departed. On a subsequent occasion, the venerable Elder Mihiṇḍu caused king Deveni-pétissa to construct a dágaba of 40 cubits between the aforesaid two dágabas. Knowing that there was gold in that [shrine] the Tamil invaders came to take the gold and were on the watch, but were affrighted when they saw flames of fire, and Buddha's effulgence issuing from the dágaba built by the god-king Saman.

It is noteworthy that up to this day Buddha's rays, yellow, white, and blue, proceed [from this dágaba] every day by the power of the religion which is to exist for 5,000 years. These Tamil invaders had encamped in front of it.

This king Ğemuṇu, having now taken the four-fold army, surrounded the camps at Mahyaṅgana Vehera, besieged the fortress there, and caused it to surrender after three months' fighting. Going in great array he besieged the

fortress of Mānel Nuwara and reduced it in three months, and celebrated a triumph. He went thence and besieged Ambaṭuwā fortress and reduced it in two months; and, going on in great state, besieged Satbēkōṭṭa, a very strong fortress, and having killed many of the Tamils who were under the command of seven Tamils, brothers, reduced it in the course of four months. Thence he marched to the fortress Aturabā, which he surrounded and caused to surrender in the space of six months, and celebrated great rejoicings. From there he marched to Denagama fortress, which he besieged and reduced in two months; from thence he marched to the fortress Halākola, which he reduced after a siege of two months; from thence to the Pohowatta fortress, which he besieged and captured in three months. After this victory the king Gēmunu paid his men, bestowing on them gold and other valuables; and marched thence to Digābayagolla fortress, which he attacked and reduced in the space of four months, celebrating his victory with great demonstrations of joy and gladness; from thence he marched to Kasātoṭa, surrounded the fort, and reduced it after fighting two months; from thence he went and besieged Mahāwēṭṭa fortress and reduced it after four months' fighting. From thence he went to Bānāgam fortress, which he besieged and reduced in two months; from thence he marched to Nīlāgam fortress, Kumbagam fortress, Nandigam fortress, Vilbāgam fortress, Tambagam fortress. All these he surrounded and captured in the course of four months; and having marched in great state besieged Muhunnaruwa, and began to assault it. The army of king Gēmunu and the army of the Tamils became so intermingled that it was not possible to distinguish the two parties. The king perceiving it, was filled with sorrow, and said, "I fight not for sovereignty, but to illuminate the Buddhist religion which must exist 5,000 years. I fight that I may destroy foreign foes. May the garments and arms worn by my army shine and continue to gleam like fire." Thus he exclaimed and appealed solemnly to truth.

Accordingly, the garments and arms worn by his men shone like fire. Thereupon he separated his own army, killed the Tamils, and obtained victory, and being overjoyed paid the men, giving them gold and other valuables. From thence he went to attack the city Vijitapura and encamped [there].

The fortress Vijitapura was on this wise:—It was girt about with three moats filled with water. Around it was a rampart of bronze closed by a gate of 18 cubits. Amongst the fortresses [already] reduced there was none like unto this. Except the city of Anurádhapura none of the other fortresses equalled it.

At the time when the above-named fortresses were captured, the ten mighty champions were generally not employed to fight, the army being engaged [in fighting]. King Duṭṭu-gemuṇu, when testing the strength of the ten champions, made the Kaḍol elephant angry, used words to enrage it, threw stones on its back, and sent it to confront Nandimitra, who was coming to see the king. The elephant roared as if the fire of Avíchi hell was stirred [within it] and began to charge at Nandimitra. On seeing the elephant coming towards him, he thought within himself, “A champion like myself should not let the hair of my head fall down my back and run away. I know what to say to the elephant-king.” Having thus thought, doubling his left hand, he pulled the elephant’s trunk with his right hand, seized the two tusks with the two hands, and pressing them down forced the elephant to the ground on his haunches like a dog. The people seeing the strength of Nandimitra, applauded him with cries and shouts. This elephant possesses the strength of 100 *kóti* of elephants who are now in Laṅká, both because this Kaḍol elephant was born in the Chhaddanta lake, and because elephants of the Chhaddanta tribe are by far the strongest of the ten tribes. The king having seen the strength of Nandimitra, declared that there was no need to fear an assault upon Vijitapurānuwara, and having besieged the fortress, forded the three moats which were full of water, and sent the Kaḍol elephant

to attack the southern gate ; whilst Vélusumana, the champion, went to the east gate mounted on a horse, and killed many Tamils. The enemy being then struck with fear of Vélusumana, laid down their arms, entered the citadel, closed the doors of the towers, and remained inside. King Gemuṇu was a spectator.

Nandimitra and Nirmalayá, together with the Kaḍol elephant, fought at the south gate ; the champions Séna, Góḍimbara, and Théraputta fought at the east gate ; the other champions fought at the west and north gates. The Kaḍol elephant trumpeted and roared, and began to batter the massive gate, when the Tamil army standing in the watch towers assailed him with various kinds of weapons. As he did not retreat, they took molten iron-dross and lead, and poured them on to the elephant. Thereupon the elephant, suffering from pain, roared, cast himself into the moat, and plunged into the water. The king, having had removed the iron-dross and lead which adhered to the back of the elephant, and having dressed the elephant's wounds, caused his back to be covered with the king's wearing apparel, and having laid a plate of copper over it, said, "You are the elephant-king born the same day on which I was born ; I will give you the whole of Laṅká." Having thus said, he directed the elephant to batter down the gate. Thereupon the noble elephant roaring like a peal of thunder, moved on, pressed his forefeet on the ground, and lifted up the gate with his two tusks. The gate, which was loosened at the bottom, tottered to fall upon the elephant : then the champion Nandimitra, who was there, thinking within himself, "My king's elephant-vehicle will perish," tossed [the gate] to a distance of about 8 *isba* with his shoulders. On that day, the elephant banished the hatred he had cherished against Nandimitra for seizing and forcing him to the ground, and looked him in the face that he might mount on his back. The ten champions said among themselves, "We will not go in at the breach made by the elephant-babe," and each of them making a breach of 8 *isba*

in the wall of bronze, entered Vijita fortress, cut down^{*} and slew the Tamils. The Kaḍol elephant seized a cart wheel and therewith killed the Tamils.

The siege of Vijitapura lasted four months, in the course of which many Tamils were killed. Departing from thence the king repaired to Girinillankaḍa, where he halted and paid the army, making obeisance and offerings to 500 monks. He caused Girinillankaḍa to surrender, and having set out to attack Anurādhapura threw up fortifications at Kasāgalugama and halted there.

King Elāḷa, on hearing that king Duṭuḡemuṇu was halting at Kasāgalugama, and had encamped there, sent for the Sinhalese ministers, who were then in the Tamil city, and addressing himself to them said, "What think ye, my ministers? King Duṭuḡemuṇu has reduced 32 fortresses commencing with Miyuṅguṇa, and having attacked Vijitapura has reduced it and taken up his quarters at Kasāgalugama. How shall we conduct the war?" The ministers replied, "Let us take the four-fold army and go out to battle to-morrow." Elāḷa sent a letter written in the following terms:—"King Duṭuḡemuṇu, what profiteth it you to stay at Kasāgalugama? Come out to-morrow to battle." When the letter sent by king Elāḷa was brought and given to Duṭuḡemuṇu, he read it, and in reply wrote, "We were coming; come ye." Having written and sent the above answer, he called together the ten great champions and asked them, "Shall we go out to-morrow to fight with the twenty mighty champions of the great king Elāḷa and with his army, which is like an army of Māra, or shall we forbear?" The ten great champions answering said, "Even if the royal armies of the whole of Dambadiva were to come out they should not gain a victory, when we are present, let alone the army of one king Elāḷa; fear not, O great king."

On the following day, king Elāḷa, attended by his four-fold army which resembled Māra's host, and by Dīghajantu and the rest of his twenty great champions, set out from Anurādhapura and came to fight. King Ḡemuṇu, standing in the

midst of the fortress with his pearl *sata* raised over him, caused the conch and shield to be held on either side, had 64 drums beaten, making a mighty uproar like a thunder-clap on Yugandhara rock ; caused Nandimitra to stand on his right side and Nirmalayá on his left ; and having posted the rest of the champions for the attack, he stood his ground with his four-fold army in readiness.

The king Elála, mounted on the elephant called Mahá Parvata, went out and examined the camp at Kaságalugama. The flag [bearing] champion Díghajantu, who was the chief among the twenty champions, saw the pearl *sata* in the place where king Gẽmuñu was standing, and thinking within himself, "I will first strike down the king, and then attack the army," having sprung 80 cubits into the air, was coming down to strike the king, when the champion Nirmalayá took up the sword and shield and rushed out saying, "Where goest thou, worthless Tamil ?" On hearing these words, Díghajantu, instead of approaching the king, ran towards Nirmalayá and cut at him with his sword. The champion Nirmalayá, when he was [about to be] struck, held out his shield ; whereupon, the blow having lighted upon the shield, Díghajantu hurt his hand, and his sword fell to the ground ; while he was stooping to grasp it again, Nirmalayá struck him, cutting him in twain. The ten mighty champions and the army of Gẽmuñu rushed into the midst of the Tamil army and killed so many that the blood which flowed from them united and filled a tank.

The king Gẽmuñu, having given orders not to kill Elála, mounted on the Kadol elephant, pursued after him, caused the two elephants to gore one another with their tusks, and hurled a javelin at king Elála, which pierced and killed him. In the place where he was killed he set up a stone pillar inscription to this effect : "Let no prince in future pass this way riding in palanquin or litter, or with beating of drums ;" and after having cremated the body of Elála, he entered the city of Anurádhapura as if he had been the god-king Śakra.

During the siege of Vijitapura the king Elála had written letters to Dambadiva. In consequence the man called Bhallúka, who was his younger brother, embarked from Dambadiva with an army of 30,000 Tamil men and landed at Máwaṭuṭoṭa. On being informed that king Elála was not alive he thought within himself, "I will not return to Dambadiva, but die as my brother died," and wrote a letter to king Ğemuṇu and awaited the attack.

When the letter was carried and handed to the king, he read it and sent for the ten mighty champions, and being attended by the four-fold army for the purpose of giving battle to Bhallúka, mounted the Kaḍol elephant; and being accoutred for war, caused 64 drums to be beaten, making a noise like thunder breaking on the rock Yugandhara, and causing the earth to tremble, he set out from Anurádhapura and began the battle with Bhallúka.

In going forth to this battle the Kaḍol elephant did not advance but backed more and more as he had never done before in going out to twenty-eight battles against Elála. On the occasion of the battle against Bhallúka he backed. Duṭuġemuṇu, observing this strange action of the elephant, thought that it foreboded defeat of his army, and questioned the ten mighty champions. Thereupon, they answered him, "O king, it is not ominous of defeat. The elephant recedes to choose a field of victory. Let us take our stand where the elephant halts."

The elephant retiring stopped without approaching the spot where Bhallúka stood. Bhallúka came to the site held by king Ğemuṇu, and cried aloud saying, "I will shoot the king with an arrow." The man Bhallúka, who was skilled in archery, thus cried out intending to shoot an arrow into the mouth of the king if he should speak. The king, on hearing the challenge, sat on the elephant, and having caused the champion Phussadéva to sit on the elephant behind him, was ready to shoot Bhallúka. At the words of Bhallúka, the king covered his mouth with his shield and cried out, "How now, thou worthless Tamil." Upon these

words, Bhallúka pulled [his bow] and discharged an arrow, but it struck the shield with which the king had covered his mouth, and fell to the ground. The king thereupon spat out the quid of betel which he had in his mouth. Bhallúka seeing it said, "I have shot the king in the mouth," and shouted with a great shout. At that cry Phussadéva champion shot Bhallúka in his mouth. After his fall the ten mighty champions rushed into the midst of the Tamil army of 30,000 men, put the Tamils to the sword, obtained victory, returned, and entered with triumph into the city of Anurádhapura, like Śakra, chief of the gods who obtained victory over the Asuras.

Be it known that the total number of the Tamils killed from the time of the Mīyūṅguṇa battle to the close of the battle with Bhallúka, was 1,080,000. Be it also known that this king [Duṭṭagēmuṇu] was born with great merit in order to illuminate the Buddhist religion; that the Prince Tissa will be born as the left-hand disciple of Maitrī Buddha; and that the king Gēmuṇu, who destroyed the Tamil invaders and gained victory over them, with a view to illuminate the Buddhist religion, has been fulfilling the probationary courses during a period of one *asaṅkhyā* and a lac of *kalpas*; and that therefore he will become the right-hand disciple of Maitrī Buddha.

King Gēmuṇu destroyed the foreign enemies of illustrious Laṅkā; caused to be built the Mirisawēti Dágaba, built Lówámahapáya, for which he caused pillars of stone to be cut, and placed them in forty rows of forty pillars; furnished it with 900,000 apartments on the ground floors, 9,000,000 apartments in the upper storeys, and covered the roof with copper plates. He caused to be carried in the arms and seated in the Lówámahapáya 96 kóṭi of monks, who, by superhuman power, came in the air from different countries of Jambudvīpa to be present at the sacred festival of depositing the relics of Buddha. He gave them alms in the Lówámahapáya for seven days; and bestowed on ~~them~~ yellow robes and other monkish requisites.

He, moreover, caused to be brought the relics which were in the Nāga world ; deposited them in the great Ruvanveli Dágaba which he had constructed ; hoarded up merit ; did not allow sentient beings to commit sin ; and went to the divine city after he had administered the kingdom for 24 years.

Seḍḍetissa, the younger brother of king Ğemuṇu, having succeeded to the throne, built the Digánaka Veho and Mulgirigala Veho ; constructed 18 tanks, and, after a reign of 37 years, went to Tusitapura.

His son Tulná reigned 1 year and 8 months.

When he was engaged in building a vohera in Anurádhapura, Lemñitissa killed him and reigned 39 years.

His younger brother Vaḷagambáhu succeeded to the throne. When he had reigned 5 months, seven Tamils landed on the island of Laṅká bringing with them 7,000 men from the Šoḷi country, and drove out king Vaḷagambáhu. One of the seven Tamils having pursued the king, carried off his chief queen ; another of them carried off the dish from which the Buddha used to eat.

The remaining five Tamils succeeded one another and reigned 14 years.

Vaḷagambáhu, who had been living in rock-caves, raised an army, and having entered the city of Anurádhapura slew the Tamils who were occupying it, recovered the kingdom, and caused the caves which he had known before, when he had taken refuge in the wilds, to be made more commodious, and reigned 12 years.

King Mahadeḷiyá Tissa having succeeded to the throne entertained 500 monks, founded libraries, and reigned 50 years.

The next king was Chóranága, son of Vaḷagambáhu, who razed to the ground 18 viháras. During his reign the island of Laṅka was struck with a famine. It occurred thus :—

Miliṇḍu, king of the city Šágal in Jambudvīpa, coveted a certain woman and wickedly put to death her innocent husband after he had secured his conviction by ũnjust

means. The king had told his servants, "Charge her husband with some fault or other and tell me." Accordingly, they watched on the road which the Brahmin [husband] took while going to trade. As he came down to a mountain pass they drove towards the Brahmin the Prime Minister's bull which had been used for ploughing and hid themselves. The bull finding no room to pass turned back, the Brahmin following the bull; upon which they rushed out and seized the Brahmin, demanding, "Where are you taking this bull by stealth?" and hailed him before the king, who put him to death.

The Brahmin's wife having come to know that the king had put the Brahmin to death, exclaimed, "As truly as I have observed the duty of a good and virtuous wife in not violating my marriage vow, may the country of this king come to ruin;" and having smeared the soles of her feet with charcoal, she threw three handfuls of water into the air, clapped her hands thrice, entered her house, shut the door, and breathed her last.

The gods being offended, there was no rain, and Dambadiva suffered from famine for twelve years.

Be it known that at the same time, because Chóranága, king of Laṅká, demolished the viháras, this beautiful Laṅká also suffered from famine for three years. Know also that the date of this famine, called *Bemīṇi-sáya*, coincided with the commencement of the Śaka era. The people afterwards killed the said Chóranága, whose reign had lasted 12 years.

Be it known that at this time 623 years had elapsed since the death of our Buddha.

After him Kuḍá Tissa, son of Mahadeḷiyá Tissa, reigned 3 years.

The chief queen killed the king by giving him poison, and caused the kingdom to be administered for 1 year by the minister Surakit.

She had him secretly assassinated, and caused the Tamil *mukāveṭṭi* to administer the government for 1 year.

Him she had assassinated, and caused the Brahmin, who was her family priest, to administer the government for 1 year.

She [then] had the family priest assassinated and reigned 4 months herself. *

Makalantissa, son of the aforesaid king Kuḍā Tissa, who was descended from the Śolar race, put to death the queen who had caused his royal father's death, and reigned 22 years.

His son king Bhātiya, at the time when he was reigning, heard the reciting of *pirit* by Rahats inside the Ruvanveli Dágaba, and thought within himself, "I will not depart unless I enter the dágaba." So thinking he sat in the courtyard of the Ruvanveli Dágaba without taking food. Thereupon, the mansion of Śakra having become warm, the god perceived it, and helped the king Bhātiya to enter the dágaba as he desired to hear *baṇa*, and to come out. He [Bhātiya] laid out parks, covered the Ruvanveli Dágaba with flowers; and having made offerings on several occasions, reigned 18 years and went to the city of the gods.

His younger brother, Mahadeḷiyá, became king; built the Ambulu Dágaba in Ségiri, and went from Koḷon-oya to Ségiri Dágaba on carpets and worshipped there. He remitted the taxes usually paid by the inhabitants of the island of Laṅká; made parks at every 4 *gaw* on the four sides of the city of Anurádhapura; planted gardens of *sinidda*, *bolidda*, *hó-palu*, *dunuké*, *veṭaké*, *désaman*, *sapu*, and *ná*; made offerings frequently at the Ruvanveli Dágaba; placed 99 boats on the sea, all round the island; tied cloths around the boats over a space of one *yoduna* and decorated them in various ways; caused 24,000 monks to be seated on the boats; offered *tulābhāra-dāna* in the forenoon; gave the *mahā-dāna* in the afternoon; and caused lamps to be lighted with clarified butter throughout the island of Laṅká during the three watches of the night. Performing meritorious deeds in this way, he reigned 12 years.

His son Aḍaḡemuṇu caused to be proclaimed, by beat of tom-tom, through the island of Laṅká that no living being

should be destroyed. He was of sweet speech; he would not allow people to commit sin; caused them to amass merit; and went to the world of the gods after a reign of 9 years.

[After him Kiñihirideḷi, Kuḍá Abá, Sívalli, Eḷaná Saṇdamuhunu, *Yasa Siḷu, and Suba Balatá—these kings reigned during their several periods and passed away to heaven.

Thereafter king Veḥep, who was a descendant of the Lemīṇi race, erected a huge rampart at a radius of one *yoduna* on every side of Anurádhapura all round. He also constructed these twelve large tanks, viz., Nítupatpána, Kebagalureru, Mánikaveṭi, Keḷani Kolonna, Kalivásama, Maṅgunna, Alavaḍunna, Radupalla, Kaḷusiḷubala, Makulla, Vaḍunna, and Abivaḍunna. Moreover, he caused to be built the circular relic-house at Thúpárama; performed many meritorious deeds; caused offerings to be made to Buddha, and after a reign of 44 years went to the divine world.]

His son, king Bapa, surnamed Vanneṣi, or king (1) Vanṇesinambapa (2) Sinanambapa, reigned 3 years. During his reign the king of the Ṣoḷi country landed on this island with an army of Tamils and carried away 12,000 prisoners.

Gajabá, son of king Bapa Vanneṣi, succeeded to the throne. One night, when walking in the city, he heard a widow weeping because the king of Ṣoḷi had carried away her children. He said within himself, "Some wrong has been done in this city," and having marked the door of her house with chalk, returned to his palace. In the morning he called his ministers and inquired of them what [they knew of any] acts of justice or injustice in the city. Thereupon they replied, "O great king, it is like a wedding house." The king, being wroth with his ministers, sent for the woman, the door of whose house he had marked with chalk, and asked her [why she wept]. The poor woman replied, "I wept because among the 12,000 persons taken captive by the Ṣoḷi king were my two sons." On hearing these words the king expressed anger against his royal father, and, saying "I will go to-morrow to the Ṣoḷi

country," assembled an army and went to Yápápaṭuna, thinking, "I will [myself] bring back the people forcibly carried off by the king of Ṣoli," and having declared it openly, he dismissed the army. Taking the giant Níla with him he went and struck the sea with an iron mace, divided the waters in twain, and going quietly on arrived at the Ṣoli capital, struck terror into the king of Ṣoli, and seated himself on the throne like king Sak; whilst the giant Níla seized the elephants in the city and killed them by striking one against another.

The ministers informed the king of Ṣoli of the devastation of the city thus being made. Thereupon he inquired of Gajabá, "Is the Siphalese host come to destroy this city?" Gajabá replied, "I have a little boy who accompanied me; there is no army," and caused the giant Níla to be brought and made to stand by his side. Thereupon the king of Ṣoli asked, "Why has your Majesty come alone without an army?" Gajabá replied, "I have come in order to take back the 12,000 persons whom your royal father brought here as prisoners in the time of my father." To this the king of Ṣoli saying, "A king of our family it was who, in time past, went to the city of the gods and gained victory in the war with the Asuras," refused to send for and deliver the men. Then Gajabá grew wroth and said, "Forthwith restore my 12,000 people, giving 12,000 more besides them; else will I destroy this city and reduce it to ashes." Having said this, he squeezed out water from sand and showed it; squeezed water from his iron mace and showed that. Having in this way intimidated the king of Ṣoli he received the original number supplemented by an equal number of men as interest, making 24,000 persons in all. He also took away the jewelled anklets of the goddess Pattini and the insignia of the gods of the four dévála, and also the bowl-relic which had been carried off in the time of king Vaḷagambá; and admonishing the king not to act thus in future, departed.

On his arrival he landed the captives; sent each captive who owned ancestral property to his inherited estate, and

caused the supernumerary captives to be distributed over and to settle in these countries, viz., Alutkúruwa, Sárasiya pattuwa, Yatinuwara, Uḍunuwara, Tumpane, Héváhēṭa, Pansiya pattuwa, Egoda Tiha, and Megoda Tiha. This king reigned 24 years, and went to the world of the gods.

His brother-in-law, king Mahalu Máná, reigned 6 years.

His son, king Bhátīyatissa, caused the Palu Dágaba to be built at the foot of a *kirīpalu* tree, made offerings at it, and reigned 24 years.

His younger brother, Kuḍáná, reigned 20 years.

His son, Vératissa, reigned 22 years.

His son, Abá Sen, reigned 2 years.

King Siri Ná, son of the above-mentioned king Vératissa, reigned 2 years.

Vijayiṇḍu, the next king, reigned 6 years.

King Saṅghatissa, descended from the Lemiṇi dynasty, reigned 4 years.

The next king, Siri Saṅgabó, at the time when he was reigning justly, observing that there was no rain, and that there was a famine, caused rain to fall by the influence of his observance of moral precepts. Moreover, on hearing that people were dying, their eyes becoming red through fear of a long-fanged demon called "Red Eye," in the Rúhuṇa district, he made a vow, "I will not depart until I see him," and caused him to be brought by the influence of his own observance of moral precepts. The demon being questioned, "Why harriest thou my kingdom?" replied, "Give me the dwellers in one village; then will I abstain from molesting other living beings." The king refused, and caused the demon to gradually reduce the number until he sought to have but one man. Then said the king, "Take me; I will give no other." Thereupon the demon said, "It is impossible for even a hundred demons like myself to devour a righteous king [as is your Majesty]."

The king, being pleased with him, acceded to his request; promising to give him offerings [the king] put a stop to the dangerous epidemic caused by the demon, and introduced the practice of making *bali* offerings.

While the king was thus reigning in righteousness, ^{very important} Goḷu Abá of the Lemiṇi family came and usurped the kingdom. Then Siri Saṅgabó thinking within himself, "I will practise the ten royal duties, and will not fight," abdicated the throne, assumed the garb of a monk, and lived in concealment in the locality where the Attanagalu Vihára was afterwards built, on the north-east of Keḷaṇi Vihára. Goḷu Abá proclaimed by beat of drum throughout the country, "I will bestow much wealth on any one who brings the head of king Siri Saṅgabó." When the heads of several persons were cut off and brought to the king, he rejected them, saying of each, "It is not the head of king Siri Saṅgabó."

A certain poor woman prepared a bundle of rice boiled from *má-vi* paddy and *hál-messan* fish cooked dry, and handed them to her husband, saying, "My husband, if the head of king Siri Saṅgabó could be brought, they would give us wealth," and sent him to Attanagalla. The poor man entered the jungle, and wandered till he came to the flat rock at Attanagalla. He came to the place where the king was and entered into conversation, standing by, though he knew not that he was talking to the king. When the king asked him, "Where are you going?" he told the king the purpose for which he came, and added that many suffered death on account of king Siri Saṅgabó. On hearing these words, the king felt sorrowful, and thinking, "I will obtain wealth for the poor man," said, "Let us eat the rice you have brought." Thereupon the man untied the bundle, and they two sat down to help themselves to the rice. The king thought within himself, "If I am to attain to Buddhahood ever, let these *hál-messó* swim in the water," and calling gods to witness, he threw them [into the water], when they swam about,

sporting in the water of the pond. In like manner he threw the *má-ví* rice, and it germinated immediately.

In this way, the king having seen the indications of his attaining to Buddhahood, ate his rice, and said to the poor man, "I am king Siri Saṅgabó ; cut off my head and go." Then the man was overwhelmed with fear and ran away. Thereupon the king called to him, "If it be said that it is not my head, sprinkle it with water and milk impregnated with sandal, perfume it, and place it on a chair; then my head will bear witness by the power of the gods." Having said thus to the poor man, he tied a piece of cloth to a tree and twisted off his head and gave it to the poor man. Whereupon he took it and gave it to king Goḷu Abá, who refused to believe that it was the head of king Siri Saṅgabó. Then the poor man having done as he had been instructed, the severed head sprang up thrice by the power of the gods, saying, "I am king Siri Saṅgabó," and bore witness. Thereafter many gifts were bestowed on the poor man.

Goḷu Abá came to the spot where Siri Saṅgabó gave away his head; erected a circular relic-house at Attanagalla, made great offerings; and, on his return to Anurádhapura, made Lówámahapáya to be a five-storeyed building; and reigned 13 years.

His son Kalakandetu Tissa, having succeeded him, seized all the inhabitants of the wilds whom his father was unable to subdue, impaled and slew them, and reduced the kingdom under one regal canopy; completed the four storeys of the Lówámahapáya which his father had left in an unfinished state; crowned the pinnacle; made great offerings; constructed six tanks; caused to be erected four viháras, viz., Peḷangiriya, Mulgirigala, Munnam Vehera, and Eḷugal Vehera; and reigned 10 years.

His younger brother, king Maháséna, employed demons in his service, constructed the Minnériya tank, dammed up the Kara-gaṅga, and diverted its channel to feed the Minnériya tank; constructed an anicut across the Talawatu-o-ya,

tracing the marks indicated by the gods, and thereby supplied water to bring 20,000 fields under paddy cultivation. He established a system of alms-giving to the monks in Denánaka Vehera ; he employed the labour of demons at night and of men in the daytime ; and constructed the following seventeen tanks :—Muwagamuwa, Surallakura, Dídora, Mhaminiya, Ponnáwa, Puskumbura, Ratgala, Mahaluwa, Suguluwa, Kallawána, Kimbulvána, Soragalla, Belipitiya, Vaḍunnáva, Siruveḷa, Ranniya, and Minihiriya. After he had built the great dágaba Denánaka, he observed that he had no relics, and gazed into the sky praying to the gods : at that instant the gods brought and suspended the belt used by our Buddha. When the king put out his hand to lay hold of the belt, the gods lifted it a little ; the king then reached higher, when the gods, with a view to annoy the king, raised their hands still higher ; the more the king raised his hand the gods lifted their hands the more. Thereupon, the king enraged took sword in hand, sprang up 80 cubits into the sky, and cut the belt in twain : one part the gods bore away to the divine world. The king brought the piece of the belt he had cut off for himself, deposited it in a dágaba of 140 cubits in height, and made great offerings to it. He reigned 24 years and went to the divine world.

It is noteworthy that there were sixty-three crowned monarchs of the Great Dynasty between king Vijaya and king Mahasen, both inclusive ; and that at the close of the Great Dynasty, 844 years, 9 months, and 25 days had elapsed since the death of our Buddha ; and that the Great Dynasty ends with Mahasen.

The Lower Dynasty is distinguished by the father or mother [of the reigning sovereign] being a descendant of the Solar line. It is designated "Lower Dynasty," because the pedigree of the sovereigns is heterogeneous, being a mixture between the descendants of those who brought the sacred Ró branch and those who brought the tooth-relic ; because of the non-existence of Buddhist clergy endowed with

supernatural powers; because Śakra does not overlook this illustrious Laṅkā; because Anurádhapura declines for want of meritorious personages; and because the produce of agriculture and horticulture is failing. The Lower Dynasty commences with the reign of Kitsirimévan, son of Mahasen.

Be it known, that in the ninth year of the reign of Kitsirimévan, king Guhasíva of the city Kaliṅgu, in the country of Kaliṅgu, had in his possession the right tooth-relic lord [of Buddha]. It should be borne in mind that the king of Kaliṅgu was a worshipper of the tooth-relic.

When the king of Seṭṭ came to fight with a view to take possession of the tooth-relic lord, the king of Kaliṅgu, addressing his daughter Ranmáli and his son-in-law Prince Danta, said, "King Kitsirimévan, my friend, is the present ruler of Laṅkā; if perchance I be defeated in the war a red flag will be hoisted. In order to prevent this relic falling into the hands of the hostile king, do you two disguise yourselves as Fakirs, take it and give it to king Kitsirimévan." After saying these words he went to war; and on being defeated the red flag was hoisted, and he was struck down and killed. On seeing the red flag hoisted, as the king had said the son-in-law took the relic lord, disguised himself as a Fakir, and having traversed the intermediate road, embarked at Túttukudīya, landed in Laṅkā and handed the tooth-relic to king Kitsirimévan. It should be noted that, on receiving it, the prince and princess were allowed to reside in the village Kíraveḷla of Beligal Kóralé, and many (other) favours were conferred on them. Kitsirimévan took the tooth-relic lord, built a shrine for it, and offered villages for its maintenance; constantly paid honour and worship, and reigned 28 years.

His younger brother Deṭutis made, with his own hands, images from pieces of ivory, sandalwood, *kihiri*, and stone, set them up as models [for images] hereafter to be made in the Island of Ceylon, caused all dilapidated temples to be repaired, did good in the world, and reigned 10 years.

His son king Bujas appointed a leech, an astrologer, and a learned Buddhist preacher in each village of the island of Laṇkā. He caused *baṇa* to be preached in every village on the *póya* days; made offerings of jasmin flowers at the Maha Vihára in Anurádhapura; caused images to be made, thereby adding beauty to many royal gates in the Lówámahapáya, &c.; caused alms to be distributed constantly to 700 monks; caused the villagers of Goḷagam and Mahagam to supply alms regularly; built Moṇarapápiriveṇa; and in this way having caused many other Buddhist monasteries to be made, adorned with blue walls and blue roofs, &c.; and having cherished the hope of attaining Buddhahood, went to the divine world after a reign of 80 years.

His son, the great king Upatissa, built Paláwatu Vehera, constructed Tópáwewa, and reigned 42 years.

His younger brother Mahánáma reigned 20 years. Be it known that at this time a Commentator, Buddhaghosha by name, came to this island from Dambadiva; wrote commentaries consisting of about 361,750 *granthas* on the sacred writings of the Buddhist canon, which consists of 275,250 *granthas* preached by Buddha; and in this way illuminated the sacred Scriptures.

Sengot, son of this Mahánáma, but unlike him, became king in the forenoon, and having eaten poison given by Saṅghá, died in the afternoon. Then Chhattagáhaka became king and reigned 1 year.

After him one Mitsen, who had been a plunderer of crops, having obtained the sovereignty, went one day to worship the tooth-relic, and returning to the palace stood at the door of the relic-temple and ordered the state elephant to be brought. The ministers having said "The state elephant follows us, [be pleased to] tarry a while," the king became angry and asked whether the great elephant image could not take him on its back. The elephant, made of tile and mortar, approached the king, made him to sit on his back, took the

king to the city, placed him in the palace, and went away. This was the reward of his having offered one flower in faith in a previous state of existence. This Karalsora king reigned 6 years.

At this time, seven Tamils brought 7,000 Tamil men from the Soli country, landed in this illustrious island of Laṅká, slew the king, took the kingdom, and severally reigned 27 years.

At this time, Prince Dásenkēliya, who had become a monk in his youth, threw off his robes at the request of the people of Laṅká, entered the city, and slew the Tamils who were then reigning. Becoming king he constructed 18 tanks, built 18 viháras, made 18 great offerings, and reigned 18 years.

King Kasubu, his son, but not like him, put his royal father to death, and having seized the kingdom made Sígiriya Rock his royal residence, and reigned 18 years. He fell into the Avíchi hell, where is suffering for a period of a kalpa.

King Mugalan, the son of the said Dásenkēliya, and like unto him, went to Dambadiva through fear of the king of Sígiriya, brought over a powerful army, and having killed king Kasubu, the patricide, reigned 18 years.

His son Kumáradásen, a great scholar, reigned 18 years. He leapt into the flames of fire in which his friend Kálidása died, immolated himself therein, and went to the other world.

His son, Kírti Séna, became king and reigned 9 years.

His maternal uncle Mēdisivi killed his nephew and reigned 25 years.

Having killed him Lēmiṇi Upatissa reigned 1 year and 10 months.

Lēmiṇi Akbó slew him and reigned 13 years.

It should be noted that during the reign of this king [the book] *Dahamdá* was received (here) from Dambadiva.

His son, Dápulusen,¹ reigned 6 months.

Dalamugalan, his nephew, slew him and reigned 20 years.
His son, Kuḍá Kitsirimévan, reigned 19 years.

Senevi Máná, who was descended from the Śákya¹ race killed him and reigned 3 years.

Leṃaṇi Siṃha, who was also called Saladala Bóná, slew him and reigned 9 years.

Akbó, nephew of king Máná, killed Leṃaṇi Siṃha, constructed the tank Kuruṇḍuveva, caused his subjects to conform to the laws of king Manu,² and reigned 30 years. It should be noted that in his days Deḥemikit Tera expounded the meanings of the *Sútras*. In the reign of king Akbó lived these 12 poets, namely :³ Dahanen, Beṛi, Miyo, Dalagot, Purawá, Pusu, Dasalá, Kuma, Kitsiri, Kasubu, Koṭa, and Eṇaya.

His nephew Kuḍá Akbó made 13 tanks; built Velunná Vihára in Gaganáviṭa; made great offerings, and reigned 10 years.

His younger brother Saṅghatissa reigned 2 months.

Meḍi Bó Mugalan⁴ killed him and reigned 6 years.

Asiggáhaka killed him and reigned 9 years.

His son Siri Saṅgabó reigned 16 years.

Leṃaṇi Kaṭusara Deṭatis expelled him, and reigned 5 months.

Then Siri Saṅgabó returned from a foreign country with a large army, killed Deṭatis, and re-took the kingdom.

Leṃaṇi Dalupatissa killed him, built Paláwatu Vehera, dedicated it to the monks, and reigned 12 years.

Peṣuṇu Kasubu, younger brother of king Siri Saṅgabó, killed him, and reigned 9 years.

After him Dápulu, a descendant of the Okkáka race, went from Ruhuna to the city of Anurádhapura, restored what was in ruins; and having returned to Ruhuna built the Ruhuna Vehera and the following viháras, namely, Kirola,

¹ Okkáka. ² Caused the Monara Piriveva to be built. ³ Deḥe, Minné, Beṃi, Riyo, Goma, Purawá, Pusu, Dusalá, Wakin, Kitsiri, Keṣbé, Eṇaya.

⁴ Lemani Bóná Mugalan.

Borágul, Waḍunna, Koṭa-dora, Pavurana, Wágama, Padik-kulama, Kaságalu, Wadala, Kasupgiri, Veheragam, Suppádu, Kevillagam, Kumana, Verahil, Kavudu, Mahadivu, and Viyal ; made great offerings, and reigned 10 years.

Afterwards king Lemaṇi Dalupatissa built Prapinim Vehera¹ and reigned 9 years.

His brother, Siri Saṅgabó, built Piyagal Piriveṇa and Devunuwara, and reigned 16 years with the help of the god-king.

After him Walpitiṇṇasiddat, who was descended from the Okkáka branch, reigned 10 years.

After him king Huṇannaru Riyandaḷa reigned 6 months.

Mahalépanó, son of the aforesaid king Peṣulu Kasubu, went to Dharmahaltota, brought a powerful army from Kasávaṭṭi country, slew the king Huṇannaru Riyandaḷa, took the kingdom, built Devunuwara, constructed 8 tanks, and reigned 35 years.

His son Akbó reigned 6 years.

His younger brother, the great king Kasubu, built Helagam Piriveṇa and reigned 7 years.

His younger brother, king Midelpaṇá, reigned 3 years.

King Akbó, the son of his younger brother, reigned 40 years.

Kudá Akbó, son of king Midelpaṇá, reigned 6 years.

Salamevan Mihiṇḍu, son of king Akbó, usurped the kingdom and reigned 20 years.

After him, the great king Udá reigned 5 years.

After him, king Heḷigeravil Iskebó Mihiṇḍu reigned 7 years.

After him, Akbó reigned 11 years.

His younger brother, Dápulu, built a house for the *Bó tree*, made great offerings, and reigned 12 years. During his reign Anurádhapura was pillaged, and the enemy carried away the drums used to proclaim victories and the alms-bowls set with gems.

His younger brother, king Mugayin Sen, took a Siphalese army from the beautiful island of Laṅká, went to the continent, attacked the Páṇḍiyan kingdom, pursued the Páṇḍiyans, recovered the drums of victory and the jewelled bowls; restored the Lówámahapáya, set golden images of Buddha in it, caused the three religious fraternities to conform to the Buddhist law; restored peace to church and state, and reigned 35 years.

His younger brother Udá, the great king, built Mahatumburuppé Vehera in Ruhuna, covered the roof with plates of gold and silver, made many offerings, and reigned 40 years.

After him, king Kasubu reigned 6 years. At that time Saṅgá the queen repaired the Lówámahapáya and placed a pinnacle on it.

Afterwards, prince Dápulu reigned 7 months.

On his demise, his younger brother, Kuḍá Dápulu, attacked the Tamils who had come from the Soḷi country, routed them, and reigned 12 years.

On his decease, king Udá reigned 8 years.

His younger brother Sen reigned 3 years.

After him, king Udá reigned 3 years.

Afterwards, king Sen reigned 9 years.

His son, king Sen, reigned 3 years.

After him, king Midel-salá destroyed the army of the Tamil king who landed at Úrátōṭa, and reigned 12 years.

On his demise, king Salamevan, assuming the reins of government, attacked the Tamils and routed them. During his reign, the Chief Commander of the army having gone to Dambadiva brought an army of 95,000 Tamils and landed in Laṅká; he made war with them, and reigned 10 years.

His younger brother Mihindu reigned 48 years.

After him, king Vikrama Báhu expelled the Tamils who had landed in Laṅká and filled it in the reign of his royal father; and having driven them across the water, settled in Ruhuna, and reigned 12 years.

Afterwards, king Mahalé reigned 3 years.

Afterwards, king Vikrama Pandita reigned 3 years.

After him, king Jagatpála reigned 1 year.

On his demise, Parákrama Báhu Pāṇḍi reigned 6 years.

Then the Tamils again landed in Laṅkā from the Soli country and destroyed the people and the Buddhist religion.

At that time, Mahalu Vijaya Báhu appeared in Laṅkā, which had been in the hands of the Sólīyans for 96 years, inclusive [of the reign] of Lókēśwara Senevi. He attacked the Tamils in Laṅkā, pursued them, and reduced the three kingdoms under one canopy. Not finding one well-conducted mendicant, owing to the total annihilation of the yellow-robed fraternity by the Tamils, he sent to the country of Aramaṇa lacs of precious stones and pearls, and brought over 20 well-conducted monks; held an ordination with a view to propagate the religion; maintained 1,000-monks; built great viháras; caused Laṅkátílaka and Trivaṅka to be built, and placed pinnacles thereon; cleared Anurádhapura of stumps of trees and thorny jungle; conferred benefits on his people and the religion; and reigned 80 years.

His younger brother, king Vijaya Báhu, reigned 3 years.

On his demise, Vikrama Báhu, son of Mahalu Vijaya Báhu, reigned 28 years.

After him, a king named Parákrama Báhu, son of king Kitsirimévan, was crowned king. He reconciled the religious differences which had existed since the reign of Waḷagam Abá; erected great mansions at the eight viháras in Poḷonnaruwa and Sígiriya; built a large image house; made a house for the recumbent image of Buddha; built a gold-coloured *Suluwádenigé*; caused many monks to be ordained; bestowed much alms thousands of times; gave gifts of wild fruit; built the viháras which he named Isipatanáráma, Jétavanáráma, and Véḷuvanáráma; caused the monks to be seated and gave them much alms; caused to be [re] built Ruwanvḗli Séya, Denánakaya, Bayágiri Vehera, and Thúpáráma, which were in a ruinous and dilapidated state;

placed pinnacles on them; thoroughly repaired many viháras in Anurádhapura; made a house for the lord, the illustrious and great Bó; [re] built the Lówámahapáya; constructed eight tanks.¹ And because, on several occasions, foreign enemies had destroyed the people and the religion, he was enraged with the kings of those countries who had embraced a false faith: taking his army and saying, "I will destroy Dambadiva," he started to attack Dambadiva. The monks having stood in the way to prevent his going, he selected 10 men out of every 100; collected 2,125,000 men, caused hundreds of ships to be built, embarked his men in them, and sent them to Soli, Páñdi, and Aramaṇa countries, which they attacked and subdued, and caused tribute to be brought to Laṅká. He went to Samanala, paid worship to the sacred foot, and built a temple to the god Saman; caused tribute to be brought annually from the countries of Aramaṇa, Páñdi, and Soli; extended the circle of his dominions over Dambadiva; made Laṅká a happy home to its inhabitants; illuminated the Buddhist religion; and in the hope of attaining Buddhahood departed to the divine world after he had reigned 32 years.

His nephew, Vijaya Báhu, succeeded him.

Kilinkesdá caused him to be murdered by the instrumentality of the daughter of a shepherd, and reigned 5 days.

Kírti Niṣṣaṅka, who came from Kálinga country whence the tooth-relic had been brought, killed him; built the Poḷonnaru Vihára; caused the tooth-relic house to be made within 60 *peyas*; constructed there a circular building for the relic; went to Samanala with his army; worshipped the sacred foot of Buddha; and planted groves in his name around the island. He caused the Dambulla Vihára to be [re] built and covered it with plates of gold; moreover, he had seventy-two images made there, had them gilt, and called it *Rangiri Dambulla*. Thus hoarding up much merit, he reigned 9 years.

¹ Walls, or ramparts.

His successor, king Virabáhu, having been put to death by the commander of the army, king Vikrama Báhu reigned 3 months.

After him, the commander of the army put Chódagaṅga to death, and caused the kingdom to be administered for 3 years by the principal queen¹ of [the late] king Parákrama Báhu.

Afterwards, a king² descended from the Okkáka race reigned 9 years.

Thereafter, Elalu Ábó Seneviraja dethroned the king and carried on the government through the principal queen³ of king Niṣṣaṅka for 6 years.

Afterwards, he placed on the throne an infant prince of five months old, Dharmášóka by name, and administered the kingdom for 6 years.

After him, king Ēṇiyaṅga came from Dambadiva with a powerful army, landed in the island of Laṅká, took Poḷonnaruwa, killed king Dharmášóka, and Elalu Abá the chief commander of the army, and himself reigned 15 days.

Thereafter, Manakam Senevi killed him and caused the kingdom to be administered for 1 year by queen Líláwatí, who had ruled on a former occasion.

Then Lókeṣwara brought a Tamil army from a foreign country, erected fortifications, and reigned 5 months.

After him, queen Líláwatí reigned 4 months.

Having brought an army from the Páṇḍiyan country and dethroned the said queen, king Parákrama Páṇḍi reigned 3 years.

As moral duties were not practised by the inhabitants of Laṅká, and the guardian deities of Laṅká regarded them not, their sins were visited upon them and unjust deeds became prevalent. The king of Káliṅga landed on the island of Laṅká with an army of 20,000 able-bodied men, fortified himself, took the city of Poḷonnaruwa, seized king Parákrama Páṇḍi, plucked out his eyes, destroyed the religion and the

¹ Líláwatí.—*Maháwaṇsa*.

² Sáhasamalla.—*Maháwaṇsa*.

³ Kalyāṇawatí.—*Maháwaṇsa*.

people, and broke into Ruwanveli and the other dágabas. He caused the Tamils to take and destroy the shrines which resembled the embodied fame of many faithful kings, the pinnacles which were like their crowns, and the precious stones which were as their hearts, and the relics which were like their lives. He wrought confusion in castes by reducing to servitude people of high birth in Laṅká, raising people of low birth and holding them in high esteem. He reduced to poverty people of rank; caused the people of Laṅká to embrace a false faith; seized those who were observant of morals, and mutilated them, cutting off hands, feet, &c., in order to ascertain where they had concealed their wealth; turned Laṅká into a house on fire; settled Tamils in every village; and reigned 19 years in the commission of deeds of violence.

At this time, when illustrious Laṅká was being destroyed by the propagation of a false faith and ill-treatment of pious people, Vijaya Báhu Manu Raja, a lineal descendant of the Siri Saṅgabó family which had brought hither the sacred Bó tree, came up from the Máya country as if a great light had sprung up from darkness. Raising a Siṅhalese army, he went out and caused the forts of the Tamils in the various villages to surrender, and the forts of the Tamils at Poḷonnaruwa to surrender; attacked, expelled, and destroyed the Tamils who dwelt in the Vanni districts. Thereafter, he [re] built the Thúpárama and Ruwanveli Sýa, crowned them with pinnacles, and made great offerings. He cleared the jungle on the sites of the viháras broken down by the Tamils in every part of illustrious Laṅká; rebuilt Keḷaṇi Vihára; fetched 10 monks of good conduct from Dambadiva, because the Tamils had destroyed the pious monks in Laṅká; ordained 1,000 monks; brought Máya and the other two countries under one canopy, and received tribute.

From Karavuruva to Poḷonnaruwa and Úrátoṭa the Tamils had held fortified camps.

Vijaya Báhu, when he was reigning in Máya, called near him his two legitimate sons and addressed them, saying,

“You two must be of one mind like Duṭṭhamaṇṇu and Suddhātissa.” He inspected Parákrama Báhu’s horoscope and learned that he [Parákrama] had the power of merit to bring Laṅkā under one regal canopy, and destroy foreign enemies. He [Vijaya Báhu] attacked and routed the enemy. Having learned from the inhabitants of the country that the alms-bowl, the sceptre, and the tooth-relic which were at Poḷonnaruwa during the administration of the Tamils had been concealed in Kotmalé, he was greatly delighted ; and having gone to Kotmalé, with many offerings and marks of respect brought back the tooth-relic, and was elated with joy as if he had received an offering of a *Sakruvāna*. He carried it thence, causing offerings to be made from village to village. And, thinking “I will cause a house to be made for the tooth-relic lord, so that no harm may be done to it by foreign enemies during a future period of anarchy,” built a vihára at Beligala, and concealed the relic on the top of the rock in such a manner as to render it impossible for any enemy to destroy it ; caused wells and all else necessary to be made ; and caused offerings and worship to be made without intermission on the *póya* days. And because the books in the island of Laṅká had been destroyed by the Tamils, he caused the 84,000 sections of the Buddha’s word to be transcribed by learned men ; caused all the monks in the island of Laṅká to assemble ; gave alms for seven days, and also presented the eight priestly requisites ; caused a vihára to be built and called it after his own name ; made great offerings ; repaired the dágaba at Keḷaṇi Vihára which the Tamils had demolished ; crowned it with a pinnacle ; amassed much merit ; and after he had reigned 24 years delivered up the kingdom to his elder son Parákrama Báhu, appointing the younger brother to the post of sub-king.

On the death of his royal father, Parákrama Báhu having ascended the throne caused the tooth-relic which was at Jambudróṇi to be brought to the city of Samriddhipura, deposited it in a golden casket, and made great offerings

for seven days. He harassed not the inhabitants of Laṅká; recovered taxes as his royal father had done without oppression; imprisoned for offences worthy of death, and reigned without giving cause for sorrow to sentient beings.

Parákrama Báhu surrounded the 40,000 Tamils who crowded the forts between Poḷonnaruwa and Úrátoṭa, and by power of his merit rescued the army as related [of Mahaushadha] in the *Umaṇḍá*. The Siṅhalese army surrounded in the dense wilds the Tamils who were going from Úrátoṭa to assist the Tamils at Poḷonnaruwa; and having taken them prisoners, gave them over to the royal brother of king Parákrama Báhu. These Tamils were not put to death, but were permitted to go to their own country without remaining in Poḷonnaruwa.

Not long after this, king Chandrabhánu brought again an army of able-bodied men, and landing on the island to make war, began the attack. Then the sub-king, the younger brother of king Parákrama Báhu, went and encountered the enemy, attacked the Tamil warriors, won the victory, destroyed the alien foe in Siṅhala, and reduced it under one canopy.

He [Parákrama Báhu] caused Laṅká to be cleared; all dágabas throughout the island to be freed of jungle and plastered with chunam and mortar; caused lamps to be lighted constantly in all the viháras; appointed managers; had viháras and dágabas throughout the three countries of Máya, Pihiti, and Ruhuna repaired; caused *pirit* and *baṇa* to be recited at regular seasons; and 20,000 children to be taught and ordained. He also caused great offerings to be made, invited the monks and gave them a *kaṭhina dána*, and amassed much merit before noon. He had princesses brought from Dambadiva, and gave them in marriage to his princes. By the power of his merit, Parákrama Báhu received an annual tribute of curiosities, precious stones, and pearls from the princes of Dambadiva. He promoted knowledge of the

system of laws of the Buddha, of morality, and of regal government. At a certain dry season in the Island he brought down rain by causing the tooth-relic lord to be exhibited. In this way the king administered the kingdom, performed highly meritorious deeds, and paid worship to the tooth-relic lord.

While this king was enjoying happiness for a long time, he sent for his five legitimate sons, namely : Vijaya Báhu, Bhuvaneka Báhu, Śrī Bhuvaneka Báhu,¹ Parākrama Báhu, and Siri Vijaya Báhu,² and his nephew Vira Báhu, these six, and said to them, "In by-gone days 60,000 princes in Dambadiva divided Dambadiva among themselves and held it in possession: each built a city for himself and resided there. At a subsequent period, the ten brother kings divided Dambadiva and possessed it. I have made the kings of Dambadiva your relations; I have caused royal diadems to be brought from the kings of Soḷi and Pāṇḍi and placed them at your feet; I have hoarded up wealth for my grandsons of even the seventh generation. Fall ye not out among yourselves; divide this beautiful Laṅkā and possess it; allow not a foreign foe to set foot in it; cause offerings to be made to the tooth-relic lord on every *póya* day of every month regularly; make offerings of flowers and lamps (lights) unceasingly; plaster every year every *dágaba* and every *vihāra*, and allow them not to fall into ruin; and give alms to the monks month by month. Not to speak of the one kingdom of Máya ruled by my father, I have reduced all the three kingdoms under one canopy; I have kept the people happy as in a festal-house; supplied all wants of the inhabitants of Máya containing 250,000 villages, of Pihiṭi containing 450,000 villages, and Ruhuna containing 770,000 villages." After he had said this, he called the six princes near him, kissed them all six, comforted them, and made them swear that they would not bear ill-will against one another : [then]

¹Tribhuvana Malla.

²Jayabáhu.

delivered over the kingdom to Vijaya Báhu, the eldest, and passed away to the next world after a reign of 32 years.*

* * * * *

During the reign of king Vijaya Báhu, Dosraja, king of Great China, landed in Lanjá with an immense army; and, under pretext of bringing presents and curiosities, craftily carried away king Vijaya Báhu, who fell into his hands, foolishly thinking that he also brought presents as other foreign princes had done in the time of king Pará-krama Báhu. His [Vijaya Báhu's] four younger brothers were killed. Taking many captives Dosraja returned to Great China.

After this there was no king in Lanjá: but the minister Alakéśvara lived in the city of Rayigama, and the nephew of Parákruma Báhu remained in the city of Gampola, whilst king Árya Chakravarti dwelt at the seaport of Yápápaṭuna. Árya Chakravarti, whose army and wealth were superior to those of the other kings, caused tribute to be brought to him from the hill and low districts and from the nine ports.

While matters stood thus, Alakéśvara, one day, viewed his army, and thinking, "It is not fitting to pay tribute to any one while there is an army as large as this," built the fortress of Jayawardhana Kótté; constructed dams and moats for the storage of water; collected salt, cocoanut, and paddy sufficient to serve for several years; and hanged the tax-collectors of the said Árya Chakravarti who were stationed in different places. On hearing of this, Árya Chakravarti, kindled with rage like unto a cobra which strikes terror by its poison, brought thousands of Tamil men from the country of Soli, and sent them forth with instructions to attack Gampola and Jayawardhana Kótté on one and the same day.

The force which marched by land halted at Mátaḷe; that which came by sea landed and reached Colombo from

* At this point there is an hiatus covering a period of about 100 years of the historical narrative, as recorded in the Maháwagga.

Pánadure and encamped at Gorakána in Demaṭagoḍa, holding the intervening country by a continuous line of defence. Bhuvaneka Báhu, alarmed, left Gampola and fled to the city of Rayigama.

The army of the hill country said among themselves, "What profiteth us a king who has deserted an army such as we are?" and the forces of the five districts having taken counsel together entered the [enemies'] camps at night, created disorder therein, stabbed the Tamils, and made a great slaughter. The Tamils who had escaped the slaughter, being routed, fled to Yápapaṭuna.

Alakéṣvara broke through and attacked the camps at Gorakána in Demaṭagoḍa, slew the Tamils, destroyed the ships which lay off Pánadura port, and repaired to Rayigama. [Then] Bhuvaneka Báhu of Gampola went [back] to Gampola.

Here it must be observed that it was in the year 1958 of the illustrious Buddhist era, on Thursday, the seventh day of the bright half of the month Wesak, and under the asterism Phusa, that king Vijaya Báhu was taken captive. Whereupon his queen Sunétra Dévi left the city, and went to Visidágama, taking her son with her.

The venerable monk Visidágama having examined his [the prince's] nativity and seen that he was a favourite of fortune, saying that he was a fortunate lord of Laṅká, and knowing that he would one day rule beautiful Laṅká, kept him in the monastery. The news having reached the ears of Alakéṣvara, the prince was sent to the village of Polwatta in the Four Kóralés and entrusted to the care of the village head and to a blacksmith of the same village. The prince used to go at night to the house of the village head, but, in the daytime, played with the child of the blacksmith. Alakéṣvara having obtained information of this despatched messengers to the house of the blacksmith, who, suspecting them to be spies, sent to make inquiries. Giving a blow with a *patuvēla* to his own son, he drove him out with the prince, bidding them mind the cattle. The messengers, mistaking

the prince for the blacksmith's son, returned to Rayigama. After they had gone away the blacksmith called the prince, and took him to the head of the village where the blacksmith's younger sister was then living, and having informed him of the real facts returned to his own village.

In this manner the prince lived in obscurity until he had attained the age of 16 years, when the Elder Visidágama summoned the leading men, and having consulted together sent for the prince; and, without the knowledge of Alakéśvara, brought him out to the people under the asterism Phusa, on Thursday, the 7th day of the bright fortnight of the month Wesak. Having caused Alakéśvara to be put to death he raised the prince to the throne under the name of Śrī Parákrama Báhu. Of the Buddhist era 1944 years had [then] expired.¹

Śrī Parákrama Báhu having resided at Rayigama for three years, went to Jayawardhanapura. He caused to be built a range of monasteries for the Buddhist priesthood to live in, besides palaces, streets, and every other requisite. He also caused a fort to be constructed and surrounded it with ramparts; caused a princess to be brought from Kíraweḷla and made her his principal queen; appointed Sénánáyaka Sapumalkumára his minister, and the young prince who was at Ambulugala his minister [as well].

When exercising supreme power in this manner, he thought it not right that there should be two seats of government in Laṅká; and placing the army in charge of Sénánáyaka Sapumalkumára, sent him to Yápapaṭuna. The prince [Sapumal] attacked several villages belonging thereto, brought prisoners to the city of Kóṭṭé, and delivered them to the great king Parákrama Báhu.

Prince Sapumal was sent out again in command of the army. On this occasion he caused the forts which had been erected in different places to surrender. When entering the town of Yápapaṭuna he rode upon a dark horse.

¹ 1974, V.R.

As he entered the city the Tamil host of Doluvara was lying in wait to stab his horse, [but] the prince Sapumal made his horse curvet with grace and spirit, and charging into the midst of the enemy created such carnage that the streets of Yápapaṭuna were deluged with blood. He slew the king Árya Chakravarti, took his consort and children prisoners, brought them to Kótté, and presented himself before king Parákrama Báhu; who thereupon conferring on him many favours, delivered to him Yápapaṭuna, and sent him thither.

After this, the king sent out a vessel laden with goods to trade, but a Malabar, named Víraráma of Yápapaṭuna,¹ seized the vessel and goods. On learning this, king Parákrama Báhu despatched hundreds of ships; caused the said Malabar Víraráma to be put to death; several villages and a town of the Soli country to be pillaged; and tribute to be brought annually from four² villages called *Makudam Kóṭṭa* in the Soli country.

King Śrī Parákrama Báhu had reigned as a crowned monarch for 52 years, when the Siṭu king Sójáta,³ who was reigning in the hill-country, ceased supplying labourers, neglected payment of his yearly tribute, and rebelled. The king, on hearing of this, raised a large army and committed it to the young prince who was at Ambulugala, giving him permission to conquer the hill-country.

Accordingly the prince of Ambulugala attacked the hill-country and conquered it; took captive several relations of the king of the hill-country, and sent them down to Kótté. The hill-country was entrusted to the royal prince of the Solar race, descendant of the Gampola dynasty, and to his ministers, and tribute was recovered.

The prince of Ambulugala came to the city of Kótté, and, having presented himself before king Parákrama Báhu, received many presents and distinctions, and returned to Ambulugala.

¹ Ayapaṭṭanama.

² Seven villages.

³ Yojata.

Śrī Parákrama Báhu having reigned 52 years abdicated the throne in favour of the son of his daughter Ulakuḍa Dévi, whom he called Vira Parákrama Báhu ; and went to the world of the gods.

The news of Vira Parákrama Báhu's accession to the throne having reached Yápapaṭuna, prince Sénánáyaka Sapumal set out from Yápapaṭuna, accompanied by the army and leading men who defended the city, entered the city of Kótté, slew king Vira Parákrama Báhu, and ascended the throne under the title of Śrī Bhuvaneka Báhu.

During the reign of king Śrī Bhuvaneka Báhu one Śrīvaradhana Patirája of Kēlanidola in Pasdun Kóralé, in concert with Kúragama Himi, raised an insurrection amongst the Sinhalese from beyond the Kaḷu-gaṅga as far as Walawé-oya. Śrī Bhuvaneka Báhu hearing of it, sent for his younger brother, the young prince of Ambulugala, who was in the Four Kóralés, and entrusting to him the warriors of the Four Kóralés and a large force, gave him permission to go and attack [them].

Accordingly, the king of Ambulugala fixed his quarters in the midst of Pasdun Kóralé, had Patirája and Kúragama Himi brought before him, and attended by a large retinue came to Jayawardhanapura and produced Patirája before the great king Bhuvaneka Báhu. Thereupon, Patirája prayed that for the crime he had committed he might be imprisoned. Accordingly, he was put in prison. The king of Ambulugala went back to Ambulugala. Śrī Bhuvaneka Báhu reigned for 7 years as a crowned monarch, and obtained a place in heaven.

King Bhuvaneka Báhu, before his death, released Patirája from prison, and entrusted to him and to Kúragama Himi the prince whom the king had brought up. Whilst in their charge, they raised the prince to the throne under the title of Paṇḍita Parákrama Báhu.

The king of Ambulugala, hearing of the demise of king Bhuvaneka Báhu, collected a large force from the Four

Kóralés, set out to attack Kótté, and encamped in Síyané Kóralé. He shifted his camp to Keḷañiya, and at the village of Inkenda he gave battle, at which Patirája and Kúragama Himi were defeated and slain.

When the king of Ambulugala was making his entry into the city of Kótté, king Paṇḍita Parákrama Báhu caused the doors of the palaces to be locked, stabbed the queens to death, and remained inside with his three sons. But he was put to death at midnight by the king of Ambulugala; who next day adorned the palace, and ascended the throne under the name of Vira Parákrama Báhu.

The king of Ambulugala had [children] four princes and one princess. He reigned happily for the space of 20 years; and obtained a place in heaven.

On his death, his eldest son was raised to the throne under the title of Dharma Parákrama Báhu. Prince Vijaya Báhu and Prince Rája Siṅha built the city of Meṇikkaḍawara, and whilst young men, lived in one place and cohabited with one woman; while the other prince took up his residence in the city of Rayigama. The younger sister of the mother of king Dharma Parákrama Báhu was given to the king of Ambulugala, who made her his principal queen: he had two sons by the lesser queen; these were prince Sakalakálá Walla, who lived at Uḍugampola, [and] prince Taniya Walla, who lived at Mádamapé.

During the reign of Dharma Parákrama Báhu, a Moorish pirate, Kadiráyana by name, coming from the seaport Káyala, landed at Chilaw, accompanied by a large body of Moors for the purpose of forcibly fishing for pearls at Chilaw and capturing elephants. Dharma Parákrama Báhu learning this, sent for prince Sakalakálá Walla, entrusted to him a large army, and gave him permission to attack. Attended by a large army, Sakalakálá Walla went to Mádamapé, and having consulted with his younger brother Taniya Walla, mounted his horse, while his brother mounted an elephant. They charged into the midst of the Moorish

host on opposite sides, killed many Moors, stabbed to death Kadiráyana Mudaliyár, seized the Moors who had come to fish for pearls, had the dhonies broken up by elephants, captured 89 persons, came to the city of Jayawardhana, and presented themselves before the king Parákrama Báhu. Having received many presents, the two princes went each to his own city.

The king of Kótté having heard that the prince then ruling in the hill-country had ascended the throne and made a proclamation by beat of tom-tom, and in open defiance withheld payment of tribute, sent for prince Śrī Rájasiṅha who was at Meṇikkadawara, and entrusted the army to him. He himself encamped in the Four Kóralés, and sent his brother-in-law Kíraweḷlé Rálahámi with an army, who encamped in Yaṭinuwara and took possession of Kunukohupitiya. But the king of the hill-country obtained peace by sending three lacs of *paṇam* and two elephants, and his own daughter to boot for a wife. This princess bore to Kíraweḷlé Rálahámi the under-mentioned children :—Veḷikola Rálahámi, Gumgamuve Rálahámi, Ob-bériye Rálahámi, Valageyi Rálahámi, Ennoruwé Rálahámi, Kíraweḷlé Rálahámi, and the princess who afterwards became the queen of Jayawíra Baṇḍára—altogether seven children.

Not many days after this, the king of the hill-country raised a rebellion in the Four Kóralés. Dharma Parákrama Báhu having heard of this, committed the army to his younger brother Sakalakalá Walla of Uḍugampola, and sent him to seize the hill-country. Accordingly, Sakalakalá Walla encamped in the heart of Yaṭinuwara. The king of the hill-country came to meet him, and, in token of homage, sent a pearl umbrella, a conch and shield, and a neck ornament. Sakalakalá Walla took the end of the said ornament and tied his beautiful feet with it. Then he put it on the neck of Ékanáyaka Mudali, warning him by way of rebuke, "Act not thus again;" and having come to the

city of Jayawardhana, presented himself before king Dharma Parákrama Báhu, and returned to his own city Uḍugampola.

At that time, in the year 1522 of our Lord Jesus Christ, there came a ship to the harbour of Colombo from the Portuguese settlement in Jambudvípa, having, by the power of God, escaped the perils of the deep. The men who saw it while lying in the harbour came and thus reported to king Parákrama Báhu : " There is in our harbour of Colombo a race of people fair of skin and comely withal. They don jackets of iron and hats of iron : they rest not a minute in one place ; they walk here and there ;" and with reference to their use of bread, raisins, and arrack, the informants said, " They eat hunks of stone and drink blood ; they give two or three pieces of gold and silver for one fish or one lime ; the report of their cannon is louder than thunder when it bursts upon the rock Yugandhara. Their cannon balls fly many a *garviva* and shatter fortresses of granite." These and other countless details were brought to the hearing of the king.

On learning this news, the king Dharma Parákrama Báhu summoned his four brothers to the city, and having informed them and other leading persons and wise ministers, inquired, " Shall we live on friendly terms with them, or shall we fight ? " Thereupon, prince Chakrayuddha said, " I will myself go, and, after seeing with my own eyes what manner of men they be, advise one of the two courses." Having so said, he disguised himself and went to Colombo harbour, watched the actions of the Portuguese, and having formed his opinion, returned to the city and addressed the king, " To fight with these men is useless ; it will be well to give them audience." The king accordingly gave audience to one or two of the Portuguese, made them presents, and in return received presents and curiosities from them ; and likewise, sending many tokens of respect to the great king of Portugal, lived on very friendly terms with him. Let it be noted, that from that day the Portuguese gained a footing in Colombo.

Dharma Parákrama Báhu, with a view to acquire merit thereby, released six of his tusked elephants, and departed this life after he had reigned 22 years over his subjects.

After the king's demise the ministers and a great body of people took counsel together, went out of the city to Uḍugampola, brought king Sakalakalá Walla to the city of Jayawardhana and prayed him to become their king. Thereupon, Sakalakalá Walla informed them that there were several objections to it. It should be borne in mind that Dharma Parákrama Báhu's uterine brothers, viz., Śrī Rája Siṅha and Vijaya Báhu, who lived in Meṇikkadawara, had as young men cohabited with the same woman. Śrī Rája Siṅha died at Meṇikkadawara : his younger brother Vijaya Báhu survived. This prince, Sakalakalá Walla took to the city, crowned him under the name of Vijaya Báhu, made him ascend the throne, showed him to the people, and returned to Uḍugampola.

The princes Rájasiṅha and Vijaya Báhu, whilst living together in one house, had three princes born to them. After the death of Rája Siṅha and their queen-mother, Vijaya Báhu took a queen from Kíraweḷla, and brought up a prince who had come with the queen from Kíraweḷla.

During the reign of Vijaya Báhu another ship arrived from Portugal : thereupon, a number of men went to attack [it]. When the Portuguese saw them and fired a cannon from the ship, the ball struck a branch of a jak tree and broke it. The Siṅhalese, having seen that, were afraid, and going to the city of Jayawardhana, reported to the king Vijaya Báhu. He caused four or five persons of the Portuguese to be brought to the city and into his presence ; and after giving them presents sent them away. Let it be noted here that, during the reign of this king also, the Portuguese carried on trade at the port of Colombo.

King Vijaya Báhu intending to disinherit the three princes born to him and his brother who were living together, and to give the kingdom to prince Dévarája, whom he had

brought up, conferred with Kaṇḍure Baṇḍára and Ékanáyaka Mudaliya, and plotted against the life of the said royal princes.

The names of the above said three princes were Bhuva-neka Báhu, Maha Rayigam Baṇḍára, and Máyádunné. These princes having come to know that a plot was being hatched against them, took shelter among the monks, and having informed them of the plot, remained in concealment: [afterwards they] passed out at the *Karuṇádhpati* gate, and went to Negombo by way of Boralessa, and thence to the house of Karuṇádhpati in Yápapaṭuna. The youngest prince went to the hill-country, committing the two elder princes to the care of the *Paṭabendá* of the said village. If it be inquired on whose assistance he relied in going to the hill-country, [I answer]: Of the seven children to whom the queen of Kírawelle Rálahámi gave birth, the princess was given in marriage to Jayavíra Baṇḍára, who was reigning in Kandy during the time Sakalakalá Walla, prince of Uḍugampola, was bringing her up with filial affection. Be it known that Máyádunné went to the hill-country in expectation of meeting with assistance, because she was related to him as elder sister. He therefore entered the city of Senkadagala as fearlessly as a maned lion-king who goes into the midst of noble elephants, and presented himself before the king Jayavíra, to whom he disclosed the acts of his royal sire. He obtained a large force of hill-men from king Jayavíra, and having brought them down from the hill-country, stationed himself at Keḷaṇiya. He sent for his two elder brothers, and made arrangements to fight. When king Vijaya Báhu ordered the people of Kótté to take up arms they were rebellious, saying, "We will not fight against the royal princes." Thereupon king Vijaya Báhu sent messengers to sue for peace. When the ambassadors met the three princes and delivered the message, they promised to agree to terms of peace if [the king] would deliver to them Kaṇḍure Baṇḍára and Ékanáyaka Mudaliya, who had plotted so much ill against them.

Accordingly, king Vijaya Báhu sent the two chiefs to Keḷaniya. Of these two, Kaṇḍure Baṇḍára was flogged to death, whilst Ékanáyaka Mudaliyá managed to escape and took refuge amongst the monks. The three princes secretly gathered a force and entered the city of Kótté. King Vijaya Báhu, saying, "My desire will be accomplished," stationed a large force at Kuḍáwatta, and having barred the doors of the palace remained within. When Máyádunné inquired from prince Dévarája, who was brought up by Vijaya Báhu, "What is happening in the city," the prince, being but seven years of age and not knowing what the king his father was doing for his sake, said to Máyádunné, "A big army is hiding at Kuḍáwatta to kill you." Máyádunné informed his two brothers of it. Thereupon the three princes passed out of the Karuṇádhpati gate. Máyádunné, sending the two [others] ahead, closed the gate. Then he went to the outer fort and gave orders to the force that accompanied him and to the force in the city to break into and plunder the palace. They went to the citadel, broke into the palace, and began to plunder it. They forcibly entered the palace, broke into the royal stores, burst open the treasure chests, and robbed the king's wealth, silks, pearls, precious stones, silver, and gold, but were stopped by beat of tom-tom from looting the streets.

This sack goes by the name of "The Spoiling of Vijaya Báhu." When night came on, several persons were told to kill Vijaya Báhu; but they said, "We will do no hurt to our king." Then a stranger, Salmá by name, was engaged to assassinate Vijaya Báhu.

The next day they decorated the palace, and placed the eldest prince on the throne under the title of Bhuvaneka Báhu: a proclamation was made by beat of tom-tom, and he was introduced to the people.

Wírasúrya, otherwise called Pilasse Vídiyé Baṇḍára, son of king Vijaya Báhu's sister, and Manampéri Árachchi, the king's equerry, went out of the city, and having passed

through Alutkúrúva, arrived at Ambana and Pasonnarúwa in Hápitigam Kóralé, and were fomenting disturbance. King Máyáduddé assembled an army, gave battle, killed Pilasse Vidiyé Baṇḍára and Manampéri Árachchi, and gave to grass-cutters several villages of the chief men of Hápitigam Kóralé. At the coronation festival of Bhuvaneka Báhu, his two brother princes were present. Afterwards, one of these two went to Rayigama and took up his residence there. Máyáduddé, with the [aid of] the minister Árya, built the city of Sítáwaka, and resided there.

King Bhuvaneka Báhu took to wife a princess from the royal family of Gampola in the hill-country, and had a daughter by her.

He also had two nephews, sons of his sister, namely, Vidiyé Baṇḍára and Tammiṭa Baṇḍára, to the eldest of whom his daughter was given in marriage. This princess bore a son to Vidiyé Baṇḍára. King Bhuvaneka Báhu took the prince and brought him up as his grandson. Máyáduddé having taken counsel with Rayigam Baṇḍára raised disturbances in the territory which belonged to Bhuvaneka Báhu, paying no heed to the latter being their elder [brother].

As Bhuvaneka Báhu had no means of opposing them successfully, believing that in all Dambadiva there was no power equal to the Portuguese, sent many presents to the king of Portugal. Moreover, he caused an effigy to be made of gold, representing the prince whom he had brought up, and sent it to Portugal with a letter by the hand of Sallappu Árachchi, a courtier, to be delivered in token of the prince being entrusted to the care of the king of Portugal. Accordingly, the Árachchi went before the king of Portugal, and delivered the presents; and having accomplished the object of his mission induced many [Portuguese] to come over [the sea].

Be it noted that the Portuguese were trading in Colombo during the twenty years of king Dharma Parákrama Báhu's reign, and remained till the 15th year of king Vijaya Báhu.

Now this king Bhuvaneka Báhu, after having reigned for 20 years, brought ruin on the country by giving it into the hands of strangers, and likewise poured contempt upon the religion. Having called in the Portuguese [to his assistance] he set out with a Portuguese army from the city of Jayawardhana to attack the city of Sítáwaka, and made himself master of the strong forts which had been erected on the road.

Máyádunné had the palace decorated, white ceiling cloths stretched, curtains hung around, and lamps lighted about it; while he himself left for Baṭugedara with the royal household and his force. King Bhuvaneka Báhu, on entering Sítáwaka, saw that the palace had been decorated; stayed at Sítáwaka several days, and returned to Kótté.

Máyádunné remained three years at Baṭugedara. Having returned to Sítáwaka he sent for and brought to Sítáwaka from Kollakká many Vaḍakkaru with two headmen, including the Moorman Kuṇḍali, and again prepared to make war. Rayigam Baṇḍára was brought to Sítáwaka and made to reside in Mápiṭigama. Rayigam Baṇḍára had forts rebuilt on the road to Sítáwaka, made preparations for war, and created disturbances in districts belonging to Kótté. King Máyádunné and the Vaḍakkaru, coming from before Gira-imbula, had an engagement at the Gurubēville Pass; but the Vaḍakkaru being unable to stand against the Portuguese, king Máyádunné was defeated; and being unable to remain in Sítáwaka, retired to Deṛaniyagala. Bhuvaneka Báhu proceeded to Sítáwaka, set it on fire, and returned to Kótté.

Máyádunné sent ambassadors to Kótté to sue for peace. Thereupon, king Bhuvaneka Báhu sent back answer that he would agree to peace, provided Máyádunné dismissed the Vaḍakkaru from his service. Accordingly, he seized two of the principal Vaḍakkaru for misconduct, bound them, and sent them to Kótté; and peace was concluded.

Here it must be noticed that Samudradévi, the daughter of king Taniyawalla, who resided at Mádampé, was married to a Soli prince, to whom she bore two sons, viz. : prince Vídiye and prince Tammiṭa. The elder, prince Vídiye, was brought from Mádampé to Kótté, where he married a daughter of king Bhuvaneka Báhu, who died from constitutional weakness.

After this Máyádunné having brought his youngest daughter, gave her as wife to prince Vídiye, and made peace with him. Rayigam Baṇḍára remained in Mápiṭigama, and died there.

After the lapse of many years, Máyádunné once more disturbed the peace of the districts which belonged to Kótté. Bhuvaneka Báhu, as above stated, started with the Portuguese and Siṅhalese army as though he meant to make war, and took up his quarters at Keḷañiya. There he opened the doors of the uppermost storey of the royal pavilion built over the water ; and, as he walked about, looking up and down the river the Portuguese fired a shot, which struck the king on the head, and instantly killed him. Some say that this hurt was done of set purpose ; others that it was done unwittingly : God alone knoweth which is true. King Bhuvaneka Báhu, having foolishly lived on terms of close intimacy with the Portuguese, entrusted to the king of Portugal the prince whom he had brought up. On account of this foolish act the Portuguese brought harm on the king. It should be noted that the king Bhuvaneka Báhu was the cause of the injustice which his posterity had to suffer ; and that the harm done to the cause of Buddhism after this was due to the action of this king.

Máyádunné, on learning of the death of Bhuvaneka Báhu, proceeded to attack the Portuguese ; but the Portuguese checked his advance and held their ground. The Portuguese raised Dharmapála to the throne and sent information thereof to Goa. When letters reached Goa that king Máyádunné was checked when he once more marched against the Portuguese

on the death of Bhuvaneka Báhu, and that prince Dharmapála had been made king, many persons and the *Pidálgu* called Don Juan Arikku, nephew* of the Viceroy, and the Pádre Wilponsi Aponsu Perera, came from Goa, landed at Colombo harbour, went to Kótté, and had an interview with king Dharmapála. He was made a proselyte to the religion of Christ and admitted to baptism, and had the baptismal name of Don Juan *Propandára* conferred upon him. At his baptism many leading men of Kótté also received baptism.

The Portuguese Viceroy and the army of Kótté consulted together and left Kótté for Sítáwaka.

King Máyádunné left Đeraṇiyagala and came [back] to Sítáwaka, where he took up his residence after he had cleared it of jungle. Then the army of Kótté and the Portuguese Viceroy and king Dharmapála going out to fight, entered Sítáwaka : Máyádunné [again] deserted Sítáwaka and retreated to Đeraṇiyagala.

The Viceroy took up his quarters at Sítáwaka and fought ; stayed there several days with king Dharmapála ; and having again given the city to the flames returned to Kótté.

From that day forward, the leading men of the city of Kótté, coveting the wealth of the Portuguese, and many low-caste people unmindful of their low birth, intermarried with the Portuguese and became proselytes.

The Viceroy remained several days in Kótté, took possession of much of the royal treasures, and departed for Goa, giving the post to his nephew, and leaving captain Deyágu de Mel to assist him. The Buddhist monks who were at Kótté departed to Sítáwaka and Kandy.

Not many days after this, the nephew of the Viceroy died of a flatulent complaint after he had handed over charge to Deyágu de Mel, and left written instructions to imprison Vídiye Baṇḍára. It should be observed that the reason why a written order was left for the king's imprisonment was

* Or son in law.

because Máyádunné's daughter had been married to king Vídiye. Accordingly Deyágu de Mel, on obtaining the post, seized king Vídiye, took him to Colombo, and imprisoned him there; whilst his younger brother, Tammiṭa Súrya Baṇḍára, was captured and sent to Goa.

Now it should be observed that the foolish action of Bhuvaneka Báhu was visited with immediate punishment. He was himself shot dead; his adopted son was forced to change his religion; king Vídiye had been taken and cast into prison; his younger brother seized and transported to Goa; persons of low birth employed as menials had been raised to high rank. King Bhuvaneka Báhu did harm to the religion of the illustrious Laṅká—harm which will last for years to come.

The queen of king Vídiye contrived to have the jail broken into by Pallaru, and the king removed and brought by night from Colombo to Rayigam Kóralé, and thence to Awwágama.¹ There, however, he could not maintain his ground, because the Siṅhalese and Portuguese army marched against him from Kótté. He therefore crossed over the Kaḷu-gaṅga and lived in the heart of Pasdun Kóralé. Here he founded the city of Peḷēṇḍa and erected a fort. He assumed the honorary title "*Tuṭṭaráyakaṇḍa Aṅganvīru*," spread his fame in the four directions; and, while residing in Peḷēṇḍa, cherished a desire to attack Kótté and Sitáwaka. The princess whom the aforesaid queen, daughter of Máyádunné, bore in dangerous labour, was given in marriage to king Vídiye's son by his first bed. It should be noted that the name of this son was prince Vijayapála, afterwards known as king Dharmapála.

Jayavíra, king of the hill-country, having commenced hostilities in the Four Kóralés which belonged to king Máyádunné, the minister Árya was sent against him with an army by way of Nerukkagala. Jayavíra delivered over four lacs of fanams² and two elephants and so obtained peace.

¹ Atulugama.

² Dollars.

Of the two children born to king Jayavíra by the queen from Kírawēlla brought up by king Sakalakaláwalla, the prince was called Karalliyēddé Kumára Baṇḍára.

The princess was married to king Dharmapála during the lifetime of king Bhuvaneka Báhu. Her mother, the queen, departed this life. After this, king Jayavíra married from the Gampola dynasty, mistaking the degree of relationship. His son, Karalliyēddé Baṇḍára, having taken offence thereat, repaired to Pansiya pattu of Dumbara division, gained the confidence of the chiefs of the five divisions, and expelled king Jayavíra from Kandy.

Jayavíra having no place of abode, repaired to Sítáwaka, presented to Máyádunné several elephants, including the Airávata elephant, laid at his feet the crown he had worn, and made obeisance. Thereupon, king Máyádunné bestowed upon him several villages, and allowed him to live there.

King Vídiye having ill-treated the daughter of king Máyádunné, remonstrances were made on several occasions, but no satisfaction was received. Of the four children of Máyádunné, Rajjuru Baṇḍára died at the age of twenty years; the second was prince Timbiri-pola; another the queen of king Vídiye; and the youngest of them was Rája Siṅha, who united the illustrious Laṅká under one regal canopy. He had not been weaned from his wet nurse when he was eleven years of age, and was known as Tikiri Baṇḍára.

Máyádunné gave orders to Tikiri Baṇḍára, prince Timbiri-pola, and Vikramasiṅha Mudali to march to the attack of Peḷēṇḍa. The combatants fought at Diyawalakaḍa in Pas-yodun Kóralé. There the head of Samarakón Mudali and the heads of several others were cut off and brought to Sítáwaka and presented to Máyádunné. The two princes and Vikramasiṅha Mudali again left Sítáwaka with a large army (the two princes having paid homage to the beautiful feet of Máyádunné), halting nowhere: they crossed the Kaḷu-gaṅga, made themselves masters of the forts erected in different places, and entered the city of Peḷēṇḍa. King

Vídiye abandoned the sister and niece of these princes; and taking his royal household with him, fled towards Walawe by way of Ratpota, rescuing prince Vijayapála, his son. The two princes sent to Sítáwaka their sister and niece, and pursued king Vídiye; who straightway escaped to the hill-country through Idalgashinna pass.

The two princes reached Mátara and halted at Devunuvara, when the two Arya kings, having watched the conduct of the young prince, remarked: "This royal prince is a lion that will devour kings."* The two princes having placed officers at Mátara returned to Sítáwaka to the presence of their royal father. King Vídiye went to the hill-country, and, having consulted with the king of that country, engaged fighting men from there. Proceeding by way of Devanagala, he took up his quarters at Alutnuwara. Hearing that king Vídiye was coming prepared to fight, much people of the Four Kóralés went to Tikiri Baṇḍára, and showed him many tokens of respect.

King Vídiye, without informing his army, had himself carried on men's shoulders in the night time, and returned to the hill-country. When Tikiri Baṇḍára entered Alutnuwara, the forces of the enemy who were there, being dispirited, fled in different directions: there was no telling how many were cut down, and how many fell at different places. Moreover, of those who went with king Vídiye, sixty pairs were captured, bound hand-in-hand, and sent to their royal father [Máyáduṇṇé]. On that day the people of Laṅká called [the prince] Rája Siṅha. From that time forth he was known by the name Rája Siṅha. He appointed officers for the Four Kóralés, returned to Sítáwaka, and presented himself before his father, the great king.

King Vídiye, having again conferred with the king of Kandy, descended into the Four Kóralés, and, marching by way of Ēlpiṭikanda, halted in Galboḍa Kóralé. Rája Siṅha, on learning this, mustered his forces, and having gone

* Is a lion to kings.

to Kaṭugahawala there halted. Vikramasiṅha Mudali halted at Káriyagama. King Vídiye coming by way of Devanagala with a part of his army gave battle at Aṭṭápiṭiya ferry : a great portion of the army being defeated, he fled back to Kandy by way of Ēlpiṭiya. Rája Siṅha remained for some days in the Four Kóralés, placed the people of the Four Kóralés at the passes, returned to Sítáwaka, and presented himself before his father, the great king.

King Máyádunné ordered the army and the inhabitants of the country to show obedience to prince Rája Siṅha, in like manner as to himself. The prince thereupon went before his royal father, and continued to live pleasing him. Moreover, Máyádunné wrote and sent a letter to the king of Kandy, bidding him expel king Vídiye from the hill-country, for that if he failed so to do, Śrí Rája Siṅha would go up to attack him.

The king of Kandy read the letter and sent away king Vídiye, permitting him not to remain in any part of the hill-country. Having no other place to retreat to because hostilities existed in Sítáwaka, king Vídiye, seeking shelter in the Seven Kóralés, went thither and presented himself before king Edirimánna Súrya of the Irugal race, who at that time ruled the Seven Kóralés and resided in the city Muṇḍakondapola, which he had built for himself in Devameḍda of the Seven Kóralés. This king gave him the village Bógoda to live in. King Vídiye took steps to foment dissensions between his own people and the people of Edirimánna Súrya. During fighting, when Edirimánna Súrya came out and endeavoured to quell the disturbance, he [king Vídiye] caused Véláyudha Árachhiyá to assassinate Edirimánna Súrya.

King Vídiye, having caused the death of king Edirimánna Súrya of Devameḍda, made himself master of the Seven Kóralés, and sent information to Colombo and Kótté. Whereupon his son, king Dharmapála, with a view to render assistance [to his father], took with him the Portuguese

force and the army of Kótté; and, marching by way of Negombo, reached the Seven Kóralés. There he joined king Vidiye, and, starting with him from thence, came to Puwak-ella ferry and halted.

Thereupon, Máyádunné sent out prince Timbiripola and Vikramasiṅha Mudali with instructions to join battle. Prince Timbiripola halted at Meṇikkaḍawara, whilst Vikramasiṅha Mudali advanced and gave battle at the Puwak-ella ferry. Numbers fell on both sides; several of the Portuguese were killed; some were wounded; others retreated. The Portuguese and the army of Kótté returned to the fort of Colombo, and king Vidiye retired to Devameḍda.

The army of Sítáwaka, Vikramasiṅha Mudali, and Maharajjuru Baṇḍára returned to Sítáwaka and presented themselves before the king Máyádunné and Rāja Siṅha.

The matchlock-men of Sítáwaka received an elephant as a reward for their services.

Not long after this, king Vidiye again created a disturbance in the Seven Kóralés. King Máyádunné directed Rāja Siṅha Baṇḍára to attack the Seven Kóralés and subdue them. Rāja Siṅha, having received orders from his royal father, gave battle and entered the city of Munḍakonḍapola in the Seven Kóralés. King Vidiye, being defeated, fled towards Puttalama. Rāja Siṅha pursued him and was proceeding to Tammenná Aḍaviya. Many of the people who had accompanied king Vidiye, and the shield-bearer Perumál Árachchila of Girá-imbula, deserted him and presented themselves before Rāja Siṅha.

Rāja Siṅha having returned to the Seven Kóralés had an interview with the captains and the army of the Seven Kóralés, arrested Veláyudha Árachchiyá, who had assassinated Edirimánna Súrya, and impaled him. Rāja Siṅha appointed officers for the Seven Kóralés, remained there several days, and returned to Sítáwaka to the king, his father.

King Vidiye and prince Vijayapála, these two personages and a small band of followers, made for Yápápaṭuna ; but when they were at Tárakulama, the Tamils of Yápápaṭuna banded together and surrounded the king, saying, "Let us drive this king away and not allow him to remain here."

When the Tamils surrounded the king and were striking at him, Nayidé, son of Vijayakón Mudaliyá of Ambépiṭiya, placing himself in front of king Vidiye, cut down all the Tamils until he fell dead at the feet of the king. Thereupon, they attacked and killed king Vidiye and prince Vijayapála, and took much treasure of the royal party.

Manampéri Árachchila, who had left Peḷēṇḍa and gone to Colombo, was appointed Mudaliyár. Taking with him the army of Kóṭṭé and a body of Portuguese he went to Mátara District, reduced it to subjection, sent tribute to Kóṭṭé from Mátara District, built strong fortresses, and resided there. Máyádunné sent Vikramasiṅha Mudali and the army with orders to go and subdue him. Vikramasiṅha Mudali halted at Denépiṭiya. Manampéri Mudaliyár, with the army of Kóṭṭé and the Portuguese, attacked him at Denépiṭiya. Many fell on both sides, and the combatants mutually retired from the field of battle. Manampéri Mudaliyár retreated in the direction of Mátara ; whilst Vikramasiṅha Mudali encamped at Denépiṭiya.

Ékanáyaka Mudali and Amarakón Árachchila of Kaḷuṭoṭa went to Denépiṭiya and lent their assistance. They pursued Manampéri Mudaliyár, cut off his head, took and killed Disánáyaka Árachchi, younger brother of Tennakón Mudaliyá of Toṭagamuwa, and the Portuguese warrior named Juan Perera, and a great many of the Portuguese force. Vikramasiṅha Mudali delivered the Mátara District to Ékanáyaka Mudali, and having returned to Sítáwaka presented himself before king Máyádunné.

King Máyádunné died after he had reigned 70 years.

On hearing of king Máyádunné's death, king Dharmapála came out with the army of Kóṭṭé and the Portuguese force, and halted at the place called Má-édanḍa.

The next day they marched to the village Wéragōḍa and halted there. When news was brought to Rája Siṅha that the Portuguese had come to Má-édaṇḍa on their way to attack Sitáwaka, he marched out with his large army and halted at Hévágama. Vikramasiṅha Mudali advanced to give battle and met the Portuguese in the village of Mulleriyáwa, where the fight commenced. In this battle thousands of Vikramasiṅha Mudali's army fell : Vikramasiṅha Mudali was himself wounded, and being defeated retreated to Hévágama. The Portuguese, having made much slaughter and obtained victory, rested at Mulleriyáwa.

King Rája Siṅha, seeing how Vikramasiṅha Mudali had been routed, gave him elephants and targe-bearers to fight on the right and left wings. Summoning to him the Arachchies of Aturugiri Kóralé, Hévágam Kóralé, and Koratoṭa, and bringing up the Hókandara fighting men, and adding 1,000 targe-bearers trained in fencing schools, he sent them to charge and cut down [the enemy] in rear. He himself went to make a front attack on the Portuguese army drawn up in the open at Mulleriyáwa. The force sent to charge the rear joined in the fight. The elephant Viridudassayá of the Jayasundara Division seized a standard [of the enemy] : the elephant Airávaṇa of the Vijayasundara Division seized a shield and chain. King Rája Siṅha, mounted on a horse, kept his main force from yielding ground, leading it into the thick of the Portuguese. Targe-bearers, elephants, and horses mingled together, prevented the Portuguese from reloading their muskets ; and Portuguese and targe-men alike struck each other down clinging to the tails of the elephants. The Portuguese clubbed their muskets and felled the targe-bearers.

King Rája Siṅha, mounted on his horse, galloped throughout the host and urged on the fight. The battle was like a show of fireworks, and the smoke from the discharges of the muskets resembled mists in early *Durutu*. Blood flowed like water on the field of Mulleriyáwa. The Portuguese

were attacked in such wise that no chance was left them of retiring one foot. There fell, of the Portuguese army, 1,600, besides several of the Kótté men and officers.

Rája Siṅha, when he had fought and won the victory, sent for the Arachchies of Koratoṭa and Hévágama, and for the Hókandara men, and rewarded them with presents for their gallant charge on the [enemy's] rear. He gave the name *Hévágam* to the Kóralé, because a victory had been won by military service (*hévákam*). Be it known that from that day the name "Hévágam Kóralé" has continued. Having retired, he caused ramps and moats to be constructed and two forts to be erected at Kaḍu-devola and Raggahawatta, and had cannons cast for the two forts. He sent to Sitáwaka captives from the villages situated down [the river], and having laid waste the said villages, returned to Sitáwaka.

King Dharmapála and the Portuguese captains sent off despatches to Goa, and having obtained large reinforcements, lashed two boats together, made a palisade with the stumps of cocoanut trees, and having stayed three months at *Módara*, and formed a force on both sides of the river, brought up the boats to Raggahawatta in the course of three months.

King Rája Siṅha, having come to Raggahawatta, caused two field pieces to be dragged [to the river], the bank to be lowered, and the cannon to be mounted. When the boat called *kattala* drew near, the two field pieces were fired, and the boat and several lascars were hit; the boat beginning to leak, was taken down the river. Vikramasiṅha having been ordered to attack the [enemy's] army, came from the direction of Siyané Kóralé and drove it to the ferry at Nákolagama. He fought with and took captive all the force that came from the Siyané Kóralé side, and having himself carried on the shoulders of a Portuguese appeared before king Rája Siṅha.

The goods, guns, and spears which were in the boat were heaped at Raggahawatta. Those of the Portuguese who came from the Hévágam Kóralé side escaped and returned to Colombo.

Rája Siṅha cut off communication with the districts belonging to Kótté and Colombo, and stopped traffic by preventing man and beast from going out or coming in. King Dharmapála retired to Colombo at night. King Rája Siṅha laid waste the city of Kótté and returned to Sítáwaka. Since that day the Portuguese lived near the Colombo port, with king Dharmapála.

Rája Siṅha, in the meantime, encamped at Balane with the intention of attacking Kandy. The king of Kandy confronted him, and gave him battle at Balane; but being defeated retired to Senkaḍagala.

Rája Siṅha entered Senkaḍagala with a large army. The king of Kandy being defeated, escaped to the Pansiya pattuwa of Dumbara. But, being closely pursued, he fled, passing through the intermediate country in the direction of Yápapaṭuna, and, on the way, halted in the midst of the forest country.

The king's son, his queen, and his son-in-law with the princess his wife, accompanied by their retinue, cleared the jungle at Kaṭupana near to Yápapaṭuna and lived there. The two princes went to Wannī Pattu intending to attack the hill-country, and died there.

When the king of Kandy was in Yápapaṭuna, the Tamil king called Kúruwu came to attack him. He wrote a letter from his residence at Kaṭupana to his brother-in-law Dharmapála about this, who having perused it, set out from Colombo with an army of Portuguese and men of Kótté, landed at Mannár, and, having reached Yápapaṭuna, attacked the said Tamil king and killed him. Then he went to Mannár with the king and retinue, his queen, and his daughter, and provided for their stay at Mannár. After the lapse of a few days, the king who fled from Kandy and his queen died. The princess continued to live at Mannár with her attendants.

Meantime, Rája Siṅha reduced the Kandyan country under one banner, and caused tribute to be brought to Sítáwaka, where he was then residing.

When Vírásundara Baṇḍára, a descendant of the Pérádeniya dynasty, raised an insurrection in the Kandyan country, Rája Siṅha, having sworn that he would give Vattárama in Valagama to Vírásundara Baṇḍára (by which oath he only meant to induce Vírásundara Baṇḍára to come) sent Vikramasiṅha Mudali and Senarat Mudali and brought him. A pit had been dug in Golébokke street, and covered over with leaves. The two Mudalis walked one on each side of him [Vírásundara Baṇḍára]; when the two were passing either end of the pit Vírásundara Baṇḍára fell into the pit upon the points of stakes [fixed therein], and so died. It should be noted that the promise to give Vattárama of Valagama had reference to the *vaḷa* (pit) which was intended for him.

The news of the death of Vírásundara Baṇḍára having reached Kandy, his son Konappu Baṇḍára, and one Sallappu departed; and coming to Colombo presented themselves before king Dharmapála, who treated them with much respect. They married Tammiṭarāḷa's daughter, were baptized, and lived in Colombo.

Rája Siṅha now became sole ruler of the five divisions of Kandy, together with Úva, Páṇawa, Vellassa, and the 18 Pattus of the Vanni; whilst the Portuguese lived in Colombo with king Dharmapála. Rája Siṅha cut off all communication with Colombo, so that no man could take there any article of merchandise.

The Portuguese, however, were in the habit of going from Colombo in boats, and making inroads into the villages on the coast: thus attacking from day to day different places, they kept making captives. Be it known that the number of men who fell on both sides on such occasions was so great that 5,000 leaves would not suffice to make a full record thereof.

After this, Rája Siṅha issued pay to his troops; and being determined to expel the Portuguese of Colombo set out with a numerous army of elephants, a large force on the right

and left wings, and shield-bearers of Kottan Dévალé. He sent Vikramasinha Mudali in advance, and starting from Sítáwaka halted on this side of Weraḷuwetotā; whilst Vikramasinha Mudali pitched his camp, having erected a stockade, at Lower Boraḷugoda. Senarat Mudali encamped on the plain of Boraḷugoda. Note that *Ádirippu Palliya* stands on Boraḷugoda hill; and that in Lower Boraḷugoda lies *Santum Piṭiya*.

Rāja Siṅha fixed his headquarters at Demaṭagodaḡawatta, besieged Colombo, and had the walls undermined by the hill men. The Portuguese, discovering it, laid [counter] mines and blew them up. Note that many hill men thus perished.

At the time when the city was beleaguered in this manner, a soldier in the service of Vikramasinha Mudali and a soldier in the service of Senarat Mudali quarrelled. Senarat Mudali's soldier was struck. Hearing of it Senarat Mudali sent for Vikramasinha Mudali's soldier and clouted him. On receiving the blow, the man went crying to Vikramasinha Mudali and complained of the wrong [done him]. For his skill in bringing Vírasundara Baṇḍāra, Senarat Mudali had been presented with *dawunde* of honour. It was Vikramasinha Mudali who had accompanied Rāja Siṅha in his wars from the time when Rāja Siṅha was but a prince. On account of the distinction conferred on Senarat Mudali and because his soldier was clouted, he was angry and opened secret correspondence with king Dharmapāla. As the result the Portuguese sallied out by way of the Kaḷuwellé post and passing Vikramasinha Mudali's quarters, rushed Senarat Mudali's camp, where a fight commenced. Senarat Mudali, who was at the time playing the game called *Pahaḍa*, seeing that the enemy had entered [his camp], took his sword and shield and joined in the fight. But his force was thrown into confusion, and Senarat Mudali, being wounded, hastened to Demaṭagodaḡawatta, and prostrating himself before Rāja Siṅha, begged him to retreat immediately; informing him that the enemy had passed through Vikramasinha Mudali's

quarters without opposition ; that Vikramasinha Mudali had rendered assistance [to the enemy] ; and that he himself was wounded. Accordingly, Rája Singha retreated to this side of Weraġutota.

At the time when the camp had rallied, the above-said Konappu Baṇḍára, who had attacked Sallappu Baṇḍára, when he was in Colombo was tried before Dharmapála and the Portuguese captains, and transported to Goa for that offence. When he had been three years in Goa, he heard that there was a certain captain called Gajabáhu, whose gate even the Viceroy could not pass wearing his sword, unless he was prepared to fence with him ; that he had fenced with several Pidálgu and captains and vanquished them ; and that a triumphal flag was hoisted at his gate. On learning this, Konappu Baṇḍára said, "I will fight him." The Viceroy of Goa being pleased thereat sent for Konappu Baṇḍára and asked him whether he was able to fight. He answered, "I will fight;" and having girded himself with his sword went to his door. Then Gajabáhu said, "You Singhalese fellow, pass not this way," and came out prepared to fight. At that, Konappu Baṇḍára, because he had been trained in fencing schools, clave the captain Gajabáhu in twain. Thereupon the Viceroy of Goa and several captains bestowed many presents on Konappu Baṇḍára.

Rája Singha took up his quarters [at a site] which he called *Kurakkanwatta*, on this side of Weraġutota ; there he summoned Vikramasinha Mudali and sent him away to Sítáwaka. At this time intelligence having been communicated to Goa that Colombo was being besieged, the Viceroy of Goa sent for Konappu Baṇḍára and asked him [whether he would go]. Thereupon he answered, "If you land me at Mannár, I shall be able to go to Kandy and create a rebellion ; when preparations for war are made the army of Rája Singha will retreat." Accordingly, he obtained permission, embarked from Goa, and having landed at Mannár proceeded to the hill-country and set the country in ferment.

Rája Siṅha having heard that the hill-country was disturbed, repaired to Sítáwaka and chid Vikramasipha Mudali. When the Mudali was attacked with dysentery, the leech was directed to give him medicine mixed with poison. In compliance with this order he was given poison ; whereby Vikramasipha Mudali died.

It so happened that, at this time, some Fakirs had come from Soli country. One of them, Ariṭṭa Kiveṇḍu Perumál, was appointed Mannamperuma Mohoṭṭi ; and the daughter of the Rájahetṭi, who had been the king's concubine, was given to the said Mannamperuma Mohoṭṭi ; and he became a great favourite of the king.

On hearing that there was war in the hill-country, he was entrusted with a large army and sent to subdue it ; but Konappu Baṇḍára and the people of the five divisions prevented the army from passing Balane, and blocked the pass to prevent the ingress of the enemy.

Before that, two strong-bodied targe-bearers from the Maha Atapattu department at Sítáwaka, who were brothers, having deserted, went to Colombo fighting their way through the Kaḍudevola post, and presented themselves before king Dharmapála. The elder of these targe-men was honoured with the title of Panikki Mudali. Before that, the son of Kidanpalageyi Hiddi Nayide of Héwágama had gone to Colombo, presented himself before king Dharmapála, and obtained the title of Vijayasékara Mudali. Residing in Colombo he fought many fights, and having taken many prisoners lived well-effected towards [the authorities in] Colombo.

King Rája Siṅha, accompanied by a great army, went to conquer the hill-country, and having encamped at Máwela, sent a large force by way of Balane and Kaḍugannáwa. Then the enemy attacked and prevented them from advancing: being defeated, they retreated. When Rája Siṅha secured himself under the shelter of a conch shield, and

encountered the enemy, the army of the hill-country screened Konappu Baṇḍāra under a conch shield and blew the conch.

Rāja Siṅha said : "Since my eleventh year I have been fighting ; no king was able to stand before me ; but he who has appeared in the hill-country this time is a favourite of fortune ; the power of my merits has declined." Having said so, he assigned Galboḍa Kóralé and Paraṇakúruwa to Mannamperuma Mohoṭṭi, and having stationed him at Kadurugas-kapalla, he himself retired and was carried to the park at Petangoḍa. There a bamboo splinter ran into the king's foot. Thereupon, the astrologer Doḍampé Gaṇitayá, by influence of magic prevented the poison of the wound from being extracted. Be it known that prince Rāja Súrya brought magical influence to bear upon the wound. Rāja Siṅha was brought from Petangoḍa in the royal barge, and on the way remained silent except at the place called Kukulubittarawella, where, without uttering another word he expired. It should be noted that his death occurred at the expiry of 1514¹ years of the Saka era. King Rāja Siṅha, who had reduced this beautiful Laṅkā under one royal canopy, breathed his last on Thursday, the 7th day of the lunar month, under the asterism Hata.

On his demise, prince Rāja Súrya, who was at Elláwala,² was entrusted with the administration of the kingdom. He introduced himself to the people, issued pay [to the soldiers] ; and, having visited the posts at Kaḍudevola and Raggahawatta, caused the troops there also to be paid. Returning to Sítáwaka he made his younger brother Jaya Súrya reside in Tuntota of Beligal Kóralé, and reigned 3 years.

In the meantime, Devanagala Terunnánsé of the hill-country, and the people of the five hill divisions, consulted together and proclaimed Konappu Baṇḍāra king,

¹ 1517.

² Pallewela.

under the name of Vimala Dahamsúrya. He accordingly ascended the throne as king of the hill-country, and assumed the reins of government.

Rája Súrya, who was reigning at Sítáwaka, was he who had caused the death of king Rája Siṅha by getting the astrologer Doḍampé Gaṇitayá to practise witchcraft. This king was in the habit of spending the daytime in the palace and leaving it nightly to go to the village of Mániyangama, to cohabit there with the daughter of the said astrologer. The people of Sítáwaka, on becoming aware of it, informed the elder sister of Rája Siṅha, queen of Vidiye Raja, and who had resided in Mattamagoḍa, in the lifetime of Rája Siṅha, with his niece. The people of Sítáwaka sent word to Mannamperuma Mohoṭṭi at Kadurugaskapalla, and caused him to break at night into the residence of Jaya Súrya at Tuntoṭa and stab him, and also to kill Rája Súrya Kumára of Sítáwaka. Thereafter, they brought to Sítáwaka the queen and her five-year-old child, who were at Mattamagoḍa, conducted them to the palace, and after the levée the people raised a tumult with a view to plunder Sítáwaka.

Hearing of king Rája Siṅha's death, Dharmapála induced the Portuguese to send an army to attack the fort at Orutoṭa in Alutkúruwa. The Portuguese army, who proceeded for the purpose, halted at Negombo. Intelligence having been received at Sítáwaka, Mannamperuma Mohoṭṭi was entrusted with the army and 900 jingals, and was sent from Sítáwaka to the post of Orutoṭa. Mannamperuma Mohoṭṭi went and enjoyed aquatic sports at Orutoṭa. The Portuguese army on their march halted at Negombo.

The Portuguese had amongst them a Moorish Mudali called Pida Silla, who, in the time of king Rája Siṅha, had on many occasions exhibited his deeds of valour to king Dharmapála, and had retired honourably. Pida Silla, having heard that Mannamperuma Mohoṭṭi was enjoying sports at Orutoṭa, said that he would not eat till he had taken Mannamperuma; and so induced the Portuguese to march with him to Orutoṭa.

Mannamperuma Mohoṭṭi, hearing of the intended attack, prepared jingals, and having drawn up his army in three ranks, gave orders that no person should fire a shot till he had fired. When the Moorish Mudali and the Portuguese advanced and approached the fort, Mannamperuma Mohoṭṭi fired two shots, and immediately the whole 900 pieces were discharged. Many of the Portuguese army and the Moorish Mudali being wounded, were defeated and took to flight; but were pursued and overtaken. Mannamperuma Mohoṭṭi went to Sítáwaka with great joy, taking with him many heads.

It should be borne in mind that this is that Mannamperuma who, some time ago, came from Soli country with a company of Fakirs, and was taken into favour by Rája Sinha who had heard of his valour, and was promoted as Mannamperuma Mohoṭṭi. This Mohoṭṭi having been once among the Fakirs, the Atapattu Árachchi in charge of the 12 companies of lascars of the Maha Atapattu, composed songs with the refrain *kokkanama* at the end of each verse, and people began to recite these songs throughout all the streets of Sítáwaka. Mannamperuma Mohoṭṭi being shamed by these songs went to Mórúwatta and lived there. He had not been long there, when the queen sent for him to Sítáwaka, where he again took up his residence. But he was still annoyed by the above-mentioned songs being sung even by boys. He therefore again obtained permission from the queen and retired to the fort at Girá-imbula and remained there. Thence he started in a double-canoe and came to Raggahawatta at Kaḍudevola, which he left in the night time, and went to Colombo, where he presented himself before king Dharmapála. Thereupon, Dharmapála conferred on him the title of Jayavíra Baṇḍára.

After this, the army of the Portuguese and Singhalese who were in Colombo set out from Colombo, and caused the Raggahawatta fort to open its gates after a siege of three months. But it had to return after an unsuccessful siege of

Kaḍudevola, owing to the resistance offered by Kuruppu Árachchiyá who guarded the entrance against the enemy, and by the Sítáwaka army which had gathered there to give battle. Vírasékara Mudaliya of Héwágama deserted and came to Colombo ; and having, on several occasions, passed through Salpiṭi Kóralé, took the wife of Kuruppu Árachchila of Koratoṭa a prisoner and gave her to king Dharmapála of Colombo. Dharmapála having written to Kuruppu Árachchila to inform him of this fact, he (Kuruppu Árachchila) allowed the Portuguese to come to the post of Kaḍudevola and kept aloof. Jayavíra Baṇḍára effected an entrance to Kaḍudevola for the Portuguese army by cutting the dam at that place, caused the Girá-imbula gates to be opened, and entered Sítáwaka. Thousands of targe-bearers fell during the march between Kaḍudevola and Sítáwaka. The queen who was at Sítáwaka having laden a she-elephant with a sack of silver, mounted the animal, and fled. Then Jayavíra Baṇḍára pursued, and overtaking her at Denavaka, brought her back to Sítáwaka. She forced out her tongue, bit it, and died, being insulted at some expression used by a Portuguese captain who went to the place where she was detained. The Portuguese took away her son, who was only five years old.

Jayavíra Baṇḍára brought Sítáwaka under his subjection and assigned the lower division to king Dharmapála. Thereafter Dharmapála, Jayavíra Baṇḍára, and the Portuguese captains took counsel together, and brought to Colombo the princess whom Dharmapála had befriended after her parents of the hill-country dynasty had died at Mannár, where, the reader will remember, they had gone in the days of king Rája Siṅha, finding it impossible to live in the hill-country under the displeasure of that king.

They brought her thinking that in the event of her being married to king Vimaladaham Súrya she would join the Portuguese, who might march from Colombo. With the intention of reducing the hill-country, they advanced to Balané

with the queen, the [Sinhalese] army, and the Portuguese forces and encamped in the open at Danture. A letter was sent to Vimaladaham Súrya, who, on receiving it, did not disclose it to the hill-men, and retired to the hills. Vimaladaham Súrya finding it impossible to attack the camp of the Portuguese on account of Mannamperuma *alias* Jayavíra Baṇḍára, contrived to send a letter purporting to come from Jayavíra Baṇḍára to king Vimaladaham Súrya. The Portuguese intercepted the letter when it was being taken through their camp, and delivered it to their captain. The letter was to this effect :—"Be it known to Unḍiyarála who is gone out from Kótté and to the captains : to-morrow, before noon, I will seize these *Paraṅgis* and hand them over to you. I will rule in the low-country, paying tribute to the king of the hill-country." The Portuguese having perused what was written, unwisely put Jayavíra Baṇḍára to death on the open ground at Danture.

Because Jayavíra Baṇḍára was no more, and the Portuguese had no one else to lead them, Vimaladaham Súrya and the people of the five divisions of the hill-country surrounded the Portuguese, made them prisoners in Danture tract, and obtained victory over them. When the queen who was once at Mannár was fleeing, Ékanáyaka Mudaliya and the army laid wait, surrounded her at Balané, and gave her over to king Vimaladaham Súrya ; [thus] preventing her from going to Colombo. Thereupon, he made the maiden princess his chief queen. Vimaladaham Súrya put out the eyes of the Portuguese whom he had taken, cut off their ears, and leaving only one eye for each of five men, sent them down to Colombo, holding one another by the hand.

The queen bore four sons and one daughter to Vimaladaham Súrya ; the names of the four princes were, His Highness Rájasúrya, His Highness Uḍumálé, His Highness Kumárasinḥa, and His Highness Vijayapála.

Afterwards, the Portuguese army having gone to the Seven Kóralés to assist king Dharmapála, halted in the

middle of the district. Then the person called Edirillérāḷa commenced hostilities against Dharmapāla and the Portuguese. Dharmapāla unable to remain in the district, retreated with the Portuguese army. He was pursued and attacked by Edirillérāḷa, who broke down the *édanḍa* at Pussēlla and arranged the attack so as to cut off retreat to Colombo. Vikramasīṅha Árachchila of Jaltota fell at the Pussēllé-oya, and the Portuguese being unable to retire on Colombo, halted here. Then Samarakónrāḷa who had gone to Mátara, which he had obtained [from the king], brought a force from Mátara, and coming to the relief of Dharmapāla reached Patahawatta. Hearing of the arrival of assistance, Dharmapāla and the Portuguese army marched by way of Agalagedara. Edirillérāḷa pursued and encountered them at Agalagedara. Edirillérāḷa was wounded, and the Portuguese pushed on to Millēwa, where Samarakónrāḷa advanced, to render assistance, and marched to Colombo by the Rayigam Kóralé. Not many days after this, Edirillérāḷa, when he was at Uḍuwara in Rayigam Kóralé, was captured by Samarakónrāḷa, who had come from Colombo and joined battle.

Thereafter, Dharmapāla reduced the low-country to subjection, seized the family of Edirillérāḷa, and having put the males to death took the women and Edirillérāḷa's younger brother and sent them to Goa. When he was taken to Goa and was being led out to execution, a daughter of a certain Portuguese, who had been brought up in the orphanage, because she had neither father nor mother, said "I will marry him," and saved him from death by marrying him. After this he returned and lived in Colombo.

Vimaladaham Sūrya went to Deṛaṇiyagala, raised a rebellion in the low-country and sent a force to Negombo to commence hostilities. At that time, when this force was despatched, the country was distracted by Kannaṅgara Árachchila fighting in Siyané Kóralé, by Wellappuli Árachchila in Héwāgam Kóralé, and by Kuruppa Mudali in Colombo.

Then king Dharmapála called near him the younger brother of Edirillérála, embraced him, and kissing him, said, "My brother, fight with these enemies and save my honour," and entrusted the army to him. Siman Kuré Rála captured the warrior Kannagara, attacked the enemy in Siyané Kóralé : he also attacked the enemy in Negombo, and put Kuruppu Mudali to flight. Then Vimaladaham Súrya returned to the hill-country after Siman Kuré Rála had reduced the Four Kóralés and this side of Kokkágala and Sudupurudugala. [Thereafter] Dharmapála died and went to the next world, having made the Portuguese sole masters of the low-country excluding the hill-country. The Portuguese took the dead body of Dharmapála and buried it in their church.

Afterwards, a Portuguese Viceroy administered the government of the low-country.

The Portuguese endeavoured to send to the hill-country a daughter of Udammiṭa Rála, whom Vimaladaham Súrya had married when he had come over to them and lived in Colombo ; but she was not allowed to go beyond Balané. She returned to Colombo and married a Portuguese called Don Franciscus.

Vimaladaham Súrya, when he was dying after a reign of 12 years in the hill-country, caused the son of his mother's younger sister, who was a monk, to be disrobed, and sent for him. After committing his four sons to his care [Vimaladaham Súrya] died in the year 1525 of the Saka era.

[His cousin] married the queen [regent], adopted the princes born to Vimaladaham Súrya, and ruled the hill-country under the designation of king Senarat. This queen having become attached to king Senarat and lived with him, gave birth to a prince, who was called Déva Rájasiṅha. The eldest son of Vimaladaham Súrya was sent to the Máveli-ganga for aquatic sports, and caused to be drowned by his attendants unknown to the queen-mother. Intelligence reached the ears of the queen and of the inhabitants that those who accompanied the prince in his aquatic sports had done him

hurt. The king hastened there and informed the queen of his death and buried the corpse. Siman Kuré Rája led the Portuguese into the hill-country seven times and laid it waste by fire : then king Senarat built the city of Diyatilaka and lived there. Whilst Don Constantine ruled the low-country, Siman Kuré Rája, paying no respect to the four dévalas, nor heeding the Buddhist religion which is supreme in the world, was doing ill deeds, wantonly destroying animals and committing sin : but by the power of the guardian gods of the beautiful Lanjá, Siman Kuré Rája finished his earthly career from an inflammatory disorder. Kumára dévi, under the inspiration of Kandaswámi of Kataragama, had a temple built for her near the Maha Dévalé at Kataragama, and exhibited miracles in the Ruhuna country.

Thereafter, Don Constantine the General, the Portuguese army, and the Sinhalese army of the low-country attacked the hill-country. When passing through Úva, their Highnesses Kumárasingha, Vijayapála, and Rája Singha, and king Senarat gave battle at Randenivela of Kandapalla, in Wellawáya, Úva. They fought with the General Constantine, the captains, and the four Portuguese who administered the four divisions, and took and slew many of the Portuguese. They caused the Sinhalese of the low-country who accompanied them to cut off the heads of the Portuguese and to pile them in a heap. Afterwards, the four royal personages made a descent into the low-country ; but had to return to the hills, finding it impossible to bring about co-operation in hostilities by reason of the ill-disposition of the low-country people.

Senarat reigned 25 years and died at the expiration of 1555 years of the Saka era. Kumárasingha had died before that date.

At the time when king Vijayapála and king Rája Singha were reigning over the hill-country, the Portuguese General, the captains, and the four Portuguese who administered the

four divisions, together with many other Portuguese and low-country Singhalese, 9,000 all told, penetrated into the hill-country, set fire to the hill capital, placed hides of oxen in the dévalas, and retired. At Gannoruwa, the two kings encountered them, and, having fought, captured or slew them, cutting off the heads of many Portuguese, and heaping them in the field of Gannoruwa.

Afterwards, king Rája Siṅha took up his residence in the city of Senkaḍagala ; whilst king Vijayapála went and lived in the city of Goḍapola in Mátale. On account of disturbances here and there, he departed thence and resided in the city of Badulla in Úva. Not many days after this, the people of the five divisions of the hill-country and king Rája Siṅha marched to Doḍanatukapalla in Úva to attack king Vijayapála. Thereupon, king Vijayapála, with his strong army of Úva, rolled stones and stumps of trees to prevent the enemy advancing into Úva, and gained the victory. Rája Siṅha returned to Senkaḍagala. King Vijayapála having heard at Úva that several pieces of cannon had been cast, and that an army was marching in order to commence war again, thought within himself, "Two brother kings should not fight from lust of rule." Thus blaming such action he took with him Muḡwatté Baṇḍára and several well-disposed attendants, and went by night secretly to Kandapalla Kóralé, crossed the Walawé river, and reached Colombo. He resided in a storeyed building in the Fort, lived safely for a period of three years under the generous hospitality and protection of the Portuguese, and went to Goa. King Rája Siṅha greatly regretted this action, observing that this matter is ominous of ill in the future.

He sent letters to the *Jagadará* in Holland with a view to bring the Dutch into this country and with their assistance to compel the immediate surrender of Colombo. He induced the Dutch to come to Batticaloa, had an interview with them, conferred many favours and offices on them, and gave them permission to make war with

the Portuguese. First, they captured the Portuguese who were in Trincomalee ; and subsequently, in the second year, they seized the Negombo Fort, and, in the same year, they took the Galle Fort. The Portuguese, however, put the Dutch to flight, when they surrounded Colombo, took the Dutch who were in Negombo prisoners, and lived sole masters of the low-country.

Not long after this, the Dutch landed again at Negombo, fought with the Portuguese, killed the Portuguese and their General, making the battle field a shambles, and, having thus defeated the Portuguese, took possession of Negombo. The Portuguese marched again to take Negombo and fought with the Dutch ; but being repulsed returned to Colombo. Not long after this, the Dutch came to take Colombo, captured the Portuguese who were at Kaluwēlla, and having attacked the Portuguese who were at Lunumódara gained a victory over them. But when they went to besiege Colombo and cause its gates to be opened, the Dutch hastened to Colombo and made war, and were defeated. Then king Rája Siṅha came to Raggahawatta and, in spite of the fall of the Dutch General, prolonged the siege of Colombo for nine months, when the Portuguese ceded the Colombo Fort to the Dutch and left Colombo for Goa.

Be it known that the whole of the low-country which the kings of Kótté had put in possession of the Portuguese was lost to the Portuguese in the year 1578 of the Saka era, and became territory of the Dutch.

King Rája Siṅha entrusted the kingdom to prince Wimaladham Súrya, who had attained his majority, and died at the expiration of the year 1614 of the Saka era, and obtained a place in heaven.

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